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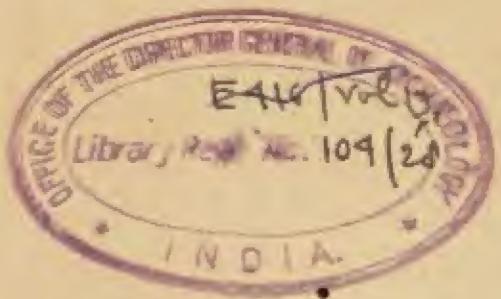
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VOLUME XIII
(ARABIC MSS.)

SHUFIISM



Prepared by

MAULAVI ABDUL HAMID

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P R E F A C E .

THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Sūfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Sūfism. The study of the subject of the spiritual training given by Sūfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content.

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzāq Kāshī's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqādir Ṣafadi was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Sūfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

No. 820. A fragment of an old copy of *Kitâb as-Sâbr wa Ar-Ridâ*, a very rare work on Asceticism and Sufism, by Hâriç Muhsâibi, a famous Sufi of the 3rd century A.H. who died in A.H. 243=A.D. 857. Dated A.H. 620.

No. 825. A very valuable and oldest copy of *Kitâb al-Luma'* by Abû Naṣr as-Sarrâj, who died in A.H. 378=A.D. 988. Dated A.H. 483.

No. 826. The second part of a very old copy of *Qût al-Qulûb*, a work on Sufism and Asceticism, by Abû Tâlib al-Makki, who died in A.H. 386=A.D. 996. Dated A.H. 571.

No. 831. A reliable copy of *Mañâzil as-Sâ'rin*, a famous work on Sufism, by 'Abdallâh al-Ansâri, who died in A.H. 481. The copy was in the use of Muhammad bin 'Ali, an Indian Sufi of the 9th century A.H.

No. 841. A very rare abridgement of *Iḥyâ' al-'ulâm*, not mentioned in any catalogue, by Yahyâ bin Abil Khâir, who died in A.H. 558=A.D. 1162.

No. 850. A unique copy of a concise commentary on *Bidâyat al-Hidâyat* of Gazzâlî (d. A.H. 505=A.D. 1111), by 'Abdal Qâdir al-Fâkihi, who died in A.H. 982=A.D. 1574.

No. 857. A very old copy of *Kitâb at-Tawwâbin*, by Ibn Qudâmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.

No. 860. A very reliable copy of *'Awârif al-Mâ'ârif*, by Shihâbuddin Suhrawardî, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Sufis of Gujarat.

No. 879. An autograph copy of *Sharh Fuṣûṣ al-Ḥikam* by Jâmî (d. A.H. 898=A.D. 1492). Written in A.H. 896.

No. 889. An old copy of *'uqlat al-Mustansîzah* of Muhiaddin al-'Arabî (d. A.H. 638=A.D. 1240). Dated A.H. 773.

No. 893. An old and valuable copy of *Riyâd Aṣ-Ṣâliḥîn* of Muhiaddin an-Nawâwi (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Attâr, one of the pupils of the author.

No. 895. An old copy of *Ḥall ar-Rumûz* of 'Izzaddin al-Maqdisî (d. A.H. 678=A.D. 1279). Dated A.H. 839.

No. 907. A very old and valuable copy of *Shifâ' al-Asqâm* of Subki

(d. A.H. 756=A.D. 1355), studied under the author by his son and many others.

No. 910. An autograph copy believed to be unique of *Zubdat at Taṣawwuf*, an exceedingly valuable work on principles of Sūfism by Shamsaddin ad Dāmīgāni, the Minister of Persia and pupil of Qāḍī Aḍud (d. A.H. 756=A.D. 1355).

No. 911. A very correct copy of *Simb as Ṣudūr*, a very rare work on Sūfism, by Taqiaddin al Mausili (d. A.H. 797=A.D. 1394). Written by the pupil of the author.

No. 926. An autograph copy of *Jawāmi' al Kilam*, by 'Ali Muttaqi (d. A.H. 975=A.D. 1567).

No. 929. A very rare copy of extremely rare work on Sūfism viz. *Al Fusūl Fathiyah*, by Husain bin Faqih (d. A.H. 979=A.D. 1571). Dated A.H. 1022.

No. 937. A copy of *Husn at Tawassul*, a very rare work on Sūfism by 'Abdal Qādir al Fākihī (d. A.H. 982=A.D. 1575).

No. 939. An old copy of an Arabic translation of *Faṣl al khitāb*, a reliable work on Sūfism in Persian. The work was translated into Arabic by Amir Badshāh Muḥammad al Bukhārī in A.H. 987. The present copy was transcribed in A.H. 997.

No. 955/1. A very old copy of *Kitāb al Kunh Mimmālā Budda* *lil Muridi Minhu* of Maḥiaddin al 'Arabi (d. A.H. 638=A.D. 1240). Dated A.H. 778.

No. 959/1. A copy of a very rare treatise, viz., *Ar Risalat al Makkīyah*, believed to be unique by Qutbaddin, a Sufi of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,
Calcutta, 3rd July, 1928.

J. A. CHAPMAN.



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ARABIC MANUSCRIPTS.

ASCETICISM AND SŪFISM.

No. 820.

fol. 3; lines 16; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الصبر والرضا

KITĀB AS̄ SABR WA AR RIDĀ'.

A fragment containing the last three foll. of an old copy of *Kitāb as̄ Sabr wa ar Ridā'*, a very rare work on Asceticism and Sūfism, which treats of the strict observation of the two important principles of the subject, viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abū 'Abdallāh Ḥārīs bin Asad al Muḥāsibī حارث بن اسد المحسبي, a follower of the Shāfi'i School, and the most distinguished Sūfi of the 3rd century A.H., whose literary merits equal his fame as Sūfi. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطنی), is attested unanimously by his biographers, Sūfis and scholars. He is called Al Muḥāsibī on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243 = A.D. 857; see *Mir'āt al Janān*, fol. 158^b; *Tabaqāt u Ibn Mulaqqin*, fol. 152^a; *Ikhtiyār ar Rafiq*, fol. 39^b; *Kashf u Asrār al Bayān*, fol. 112; *Mujmal Faṣīḥī*, fol. 25; *Isnawī*, fol. 13; *Tadkirat al Awliyā'* of 'Aṭṭār, fol. 113^b; *Nafāḥāt*, p. 56; *Al Lawāqīh*, fol. 74; *Tāj at Tabaqāt*, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15: Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجُب أن يكون نقصه منه شيئاً كما قال سعيد بن متبعه
مغبيطاً به فذلك نائلة فإن زال عنده و لم يصبر إلى سخط ربه فإنه قد مار
إلى الصبر الغُلَمَانُ •

The colophon runs thus:—

تم كتاب الصبر والرضا للمحاسبي وفرغ من كتابته في الثالث
عشر ربيع الآخر سنة ٦٢١ •

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Ahmad bin 'Abdallâh bin Muhammad al Warrâq, a
scholar of Egypt of the 8th century A.H. He says that, in A.H. 777,
he went through the MS.:—

طالع فيه العبد الفقير إلى عفو ربه أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ ...
الوراق غفرانه له ولجميع المسلمين و ذلك في مستهل رجب سنة
سبعين و سبعين و سبعين و سبعين •

II. By Muhammad bin Mu'lim Najmaddin. He says that he
also went through the MS.:—

طالع في هذا الكتاب العبد الفقير إلى الله محمد بن معلم
نجم الدين •

These two notes are followed by a prayer (دعا) designated دعاء
مبارك مستجاب, which begins thus:—

اللهم اني اسألك بالآلف المعطوف و باسم المغفور الغُلَمَانُ •

No. 821.

fol. 63; lines 23; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the
Qur'an, Hadîṣ and other religious works, such as those of jurispru-
dence, theology and Sufism, divided into 162 Bâb.

Author: Abu'l Laīq Naṣr bin Muḥammad bin Aḥmad bin Ibrâhîm
ابو الليث نصر بن محمد بن احمد بن ابراهيم السمرقندى

a famous Hanafi scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other *Shaikhs*. For the names of most of them, see *Tanbih al Gāfiṭin*, No. 823 below, where the present author quotes *Hādiṣ* and the sayings of others transmitted to him by his *Shaikhs*. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by *Hāj. Khālī*; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In *Madinat al 'Ulūm*, fol. 109, and in *Tāj at trājim* (edited by Flügel), A.H. 393 is the date given. Again Flügel, in *Die Classen*, p. 303, gives A.H. 383; the author of *Mujmal Fasiḥī*, fol. 125^b, A.H. 376; *Tāj at Tabaqāt*, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of *Al Jawāhir al Muḍiyyah*, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and *Al Kafawi*, in *I'lām*, agrees with him, as does also the author of *Tabaqāt al Aḥnāf* (see Hand-list, No. 2452). 'Ali Qārī, in his *Tabaqāt* (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on *Shifā'* (see Hand-list, No. 2250), which was composed after the *Tabaqāt* referred to above, he agrees with date given by the author of *Al Jawāhir Muḍiyyah*; and this is also supported by the author of *Hadā'iq al Hanafiyah*, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشیع الغوثی ابو
اللیث نصر بن محمد بن ابراهیم بن الخطاب السمرقندی رحمة الله
عليه اتی جمعت فی کتابی هذا فذونا من العلم ... و سعیده کتاب
البستان الغ

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good *Naskh*. Not dated; apparently, 9th century
A.H.

No. 822.

foll. 139; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq. Dated A.H. 1195.

No. 823.

foll. 228; lines 23; size $12 \times 8\frac{1}{4}$; $8\frac{1}{4} \times 5\frac{1}{2}$.

تَبْيَهُ الْغَافِلِينَ

TANBÎH AL ĞÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Hâdiç and the sayings of others transmitted to the author by his father and other Shaikhs, divided into 95 Bâb.

Beginning:—

الحمد لله الذي هدانا لكتابه قال الفقيه الزاهد ... نصر بن محمد بن احمد بن ابراهيم السمرقندى انى لما رأيت الواجب على من رزقه الله تعالى المعرفة في الادب والحظ في العلم جمعت في كتابي هذا شيئاً من المواقع الخ *

باب الاخلاص وترك الرباع اخبرنا محمد بن الفضل الخ

The last chapter begins on fol. 219^a as follows:—

باب الحكایات قال الفقيه ابو اليمى السمرقندى حدثنا ابى الخ

For other copies of the work see Berlin, Nos. 8735-6; Wien, vol. iii, p. 268; India Office, No. 147; Alger, Nos. 872-75; Cairo, vol. ii, p. 151; Åsafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305; Bombay, A.D. 1884.

No. 824.

foll. 296; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in ordinary Naskh. Dated A.H. 1187.

Scribe: حسین بن محمد.

No. 825.

foll. 178; lines 12; size 8×6 ; $5\frac{1}{2} \times 4$.

اللَّمْعُ فِي التَّصْوِفِ

AL-LUMA' FI AT TAŞAWWUF.

A very valuable and the oldest known copy of the *Kitâb al-Luma'*, dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abû Naṣr Sarrâj at-Tûsi.

The MS. is defective at the beginning and opens thus:—

كتاب التّفهُم شمائكة أبواب باب مذهب أهل الصّفوة الخ *

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed "خَوَّاسُ الْفَقَرَاءُ" "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in *Kashf al-Mâjub*; *Tâdkirat al-Auliyyâ*; *Nâfahât*; *Safinat al-Auliyyâ*; *Mirat al-Asrâr*; *Mirat al-Janâb*, etc. See also *Hâjî Khal*.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous *Shaikh Abû Naṣr Bîshîr al-Ḥâfi* (d. A.H. 227=A.D. 841):—

كتاب التّفهُم لابي نصر بشر الحافى *

This wrong assertion is evidently based on a careless reading of the opening words of each *Bâb* in which only the *Kunyah* *Abû Naṣr*, and not the name, occurs: قال ابو نصر.

The writer of the note has thus mistaken *Abû Naṣr* (*Bîshîr al-*

Hāfi) for our author Abū Naṣr (Sarrāj). Hāfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several Shaikhs who lived after the death of Hāfi (see the List of Ṣūfis given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of Ṣūfism agree with the doctrines of the Qur'ān and the Hadiṣ. He deals at length with the doctrines and principles of the ancient Ṣūfis, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of Ṣūfism in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitāb*, subdivided into numerous *Bāb*. Our copy has only twelve *Kitāb*, as follows:—

The first *Kitāb*, *كتاب الفم* (corresponding with the second in the printed edition), in 8 *Bāb* (in the printed edition 9 *Bāb*), on fol. 1^b. The second, in 4 *Bāb*, on fol. 11. The third, in 5 *Bāb*, on fol. 17. The fourth, in 7 *Bāb*, on fol. 23^b. The fifth, in 27 *Bāb* (in the printed edition 26 *Bāb*), on fol. 34^b. The sixth, in 5 *Bāb*, on fol. 79^b. The seventh, in 12 *Bāb*, on fol. 95. The eighth, in 6 *Bāb*, on fol. 109^b. The ninth, in 6 *Bāb*, on fol. 116^b. The tenth, in 2 *Bāb*, on fol. 124^b. The eleventh, in 18 *Bāb* (in the printed edition, 32 *Bāb*), on fol. 143. The twelfth (not treated as a separate *Kitāb* in the printed edition), in 20 *Bāb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bāb*), and the first *Kitāb*, *كتاب الاحوال* و *الاعمال* (comprising 19 *Bāb*), occupying pp. 1-70 in the printed edition, are wanting in our copy. The last *Kitāb* in our copy, styled *كتاب الاعمال*, is not treated as a separate *Kitāb* in the printed edition, but forms only a part of its last *Kitāb*, *كتاب تفسير الشطحات*. The last *Bāb* of the fifth *Kitāb* in our copy is treated as a separate *Kitāb*, *كتاب المسائل* in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of Ṣūfism. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السبع عشر في شهر رجب سنة ثلث
و ثمانين و أربعين *

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AŞ ŞĀNÎ MIN QŪT AL QULŪB
FÎ MU'ÂMALÂT AL MAHBŪB.

The second part of a very old copy, dated A.H. 571, of Qūt al Qulūb, a work on Sūfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Sūfism. The author expounds with special care the philosophical principles involved. As the author of *Faṣl al Khitāb* (see Persian Hand-list, No. 1386), fol. 33^a, observes in the quotation which follows, the present work is recognised by Sūfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله في الإسلام في دقائق الطريقة ولم يعلقها رحمة الله
كلام في هذه العلوم لم يسبق إلى مثله *

Al Ḡazzālī (d. A.H. 511=A.D. 1111), in *Iḥyā' al 'Ulūm* (see Nos. 833-36 below), borrowed materials from the present work.

The present second volume contains the last 16 *Faṣl*, viz., 32-47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abū Tālib Muḥammad bin 'Alī bin 'Atiyah al Makkī al Ḥāriṣī, ابو طالب محمد بن علي بن عطيه المكي الهاريسي, a famous Sūfi of Mecca. He was a disciple of *Abu'l Hasan Muḥammad bin Aḥmad bin Sālim Baṣrī* to whom he refers on fol. 183^a thus:—

و كذلك شيخنا أبو الحسن بن سالم يقول إذا أعطيت حقه من
الشبع ... فنجعحت بك النفس إلى الهالة وإذا منعت حقه من الشبع
قصرت كل جارحة عن حظها فاستقام القلب بذلك واعتدل *

He died in Bağdād, A.H. 386=A.D. 996. See *Mir'āt al Janān*, fol. 233^b; *Nafahāt*, p. 135; *Tāj at Tabaqāt*, vol. iv, part ii, fol. 1210; *Faṣl al Khitāb*, fol., 277^b; *Mujmal Faṣīḥi*, fol. 128^a.

Beginning:—

الفصل الثاني و التلثون فيه شرح مباني الإسلام وهي خمسة
ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الذاكر اول ذلك ان
يتوضأ قاعداً مستور العورة و ان لا يكون الماء متمسماً *

The work ends with the 47th *Faṣl* which begins thus:—

الفصل السابع و الأربعون فيه كتاب تفصيل العرام من الشبهة و نضل
الحال و ذم الشبهة *

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و صلى الله على سيدنا النبي العزى و على
آله و اصحابه و اتباعه اجمعين و سلم سلیماً ... فرغ ... سنة احدى و سبعين
و خمس و خمسة اللهم اغفر لصنفه لصاحبته و كتبه و لوالديهم اجمعين *

For other copies of the work see Berlin, *loc. cit.*; Rāmpūr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in Åṣafiyah Library, No. 989.

Written in good *Naskh*.

The name of the scribe is undecipherable. Foll. 69-95, which are also written in *Naskh*, are supplied in a later hand.

The MS. was at one time in the possession of one Muhammad bin 'Abdallatīf, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشیعی الكبير الشهیر
ابی طالب المکی من نعم الله على عبدة محمد بن الشیعی عبد اللطیف
اختم له بالخير الخ *

One Muhammad Nāfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mir 'Ināyatallāh.

No. 827.

foll. 308; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

روحة العلماء

RAUDAT AL 'ULAMĀ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ān, Hadīṣ and sayings of the Sūfis and others. The work is divided into 98 Bāb, which are fully described in Berlin, No. 8860.

Author: Abū'l Hasan 'Ali bin Yaḥyā bin Muḥammad Az Zandavaisiti al Bukhāri al Mubtaqī ابو الحسن علي بن يحيى بن محمد الزندو ينتي البخاري المبتفى. Hāj. Khal., vol. iii, p. 505, and Berlin, No. 8860, record the author's name as Abū 'Ali Ḥusain bin Yaḥyā; but the author of Al Jawāhir al Muḍiyah, vol. ii, fol. 128^b, emphatically states that his name was 'Ali bin Yaḥyā, thus: وَقَاتَ اسْمَهُ عَلَيْيِّ بْنَ يَحْيَى. This rendering is supported by the Isnād of the present work, quoted below, which is identical with that found in the copy noticed in Būhār Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه
اجمعين يقول ابو اسماعيل احمد بن محمد بن نصر العلوى الحدادي البخاري
عفی الله تعالى عنده اخبرتني لجميع كتاب روضة العلماء جدي ... ابو
العالى اشرف بن ابي بكر الحسيني الحدادي رحمة الله عليه اجازة في
سنة اربع و ستين و خمسة ... قال اخبرنا الشیع الامام الراہد شمس
الشام ابویکر بن محمد بن فضل الرزنجی فیما کتب لی في سنة ثمان
و خمسة قال الشیع الراہد الوالد قال اخبرنا الشیع الفقیہ الحاکم ابو نصر
بن محمد بن عیسیی البلاوی رحمة الله عليه قال اخبرنا الشیع الفقیہ
الراہد ابو الحسن علي بن محمد الزندویستی رحمة الله عليه *

It is evident from the fact, that throughout the work the author is referred to, sometimes as قال الفقیہ رحمة الله (the preceptor or jurist said May God have mercy on him), and sometimes as قال رحمة الله (he said May God have mercy on him), that the work was arranged by some one after the author's death—probably by his pupil, Abū Naṣr bin Muḥammad bin 'Isā, who, in the Isnād quoted above, refers to the author in similar terms.

The date of the author's death is not mentioned in Hāj. Khal.,

nor in Berlin, No. 8860. In *Al Jawâhir al Muḍiyah*, the author is noticed as a Hanafi scholar; but nothing is said as to the century to which he belonged. Dr. Hidâyat Ḥusain, in *Bûhâr Lib. Cat.*, vol. ii, No. 121, on the strength of a date, A.H. 508, mentioned in the *Isnâd*, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'îlî, a reliable traditionist, who died in A.H. 371=A.D. 981; see *Huffâz*, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمة الله سمعت الشیعی الإمام ابا بکر اسماعیلی یعکسی عن
الحسن البصري انه جلس للعامة فاما فرغ قام اليه شاب النجف *

(ii) From the above-mentioned Abû Bakr Ismâ'îlî he received a *Hâdîs*, which he quotes on fol. 248^a, as follows:—

قال رحمة الله و حدثنا الإمام ابا بکر اسماعیلی املاه باسنان له
عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الذين ينفقو
اموالهم بغير حساب الى اخر الآية قال رسول الله صلى الله عليه وسلم رب
زد امني فنزلت هذه الآية من ذا الذي يفرض قرضا حسنا فيضاعفه له اضعافا
كثيرا قال رسول الله صرخ زد امني فنزلت انا يوفى الصابرين ... اجرهم
بغير حساب *

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Sufî Abû'l Qâsim (*d. A.H. 378=A.D. 988*; see *Nafâhât*, p. 139):—

قال رحمة الله و سمعت ابا القسم الصوفی يقول اول شئ خلقه الله
تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abû'l Ḥasan 'All bin 'Abdallâh at Tarṣûs (*d. A.H. 382 =A.D. 992*; see *Ansâb u Sam'âni*, fol. 222^b):—

قال رحمة الله قرأت علي أبي الحسن على بن عبد الله الطرسوسي
 قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوماً و
 درجته في كفنه فسمعت هاتفًا من زاوية البيت ... يقول انه غسل باطنها
 في حيواته وانت غسلت ظاهره بعد وفاته فاجتمع الغسلان فصار نوراً على
 نور الخ *

Beginning:—

اشكر الله تعالى كثيراً واسبحه بكرة واعيلاً ... اما بعد فاني قد صنفت
 هذا الكتاب واصليته مراها علي اصحابه و كان خالياً عن مسائل الفقه و
 الحكم والامثال فسألني بعض اهل العلم من قد ابتنى بالجلوس
 في العامة ايد شم الله بان اصنفه ثانية فاصنفت لهم ابا قاهم الله
 تعالى اذني و صنفت كتابي هذا ... و سميته كتاب روضة العلماء ...
 و كان اسمه الاول روضة المذكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work, *Raudat al Mudkkirin*.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to *Abū Ismā'il Aḥmad bin Muḥammad bin Naṣr al 'Alawī*:

كتاب روضة العلماء تصنيف الشیخ العلامہ و الحبر البحر الغمامہ ابو
 اسحاقیل احمد بن احمد بن نصر العلوی الحنفی غفر الله له و لجميع
 المسلمين *

For other copies of the work see Berlin, No. 8860; Būhār, Lib. Cat., No. 121; Rāmpūr, Nos. 156-57, of date A.H. 771, Rāmpūr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair *Naskh*. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarrahīm al Qandahārī, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري
 فقه الله البهاري سنة ١٢٥٥ *

No. 828.

fol. 114; lines 33; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

الرسالة القشيرية

AR RISĀLAT AL QUSHAIRIYAH.

A very old copy of a well-known work on Sūfism and asceticism, containing a full description of the mystical principles and practices of the Sūfis. In the first *Bāb* of the work, the author refers to 82 eminent Sūfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (أهل السنة و الجماعة), and that the Sūfis, like them, are true believers in Islām. The present work, which is chiefly based on the Qur'ān, Hādiṣ and sayings of the Sūfis, is regarded as a standard work on the subject, and is referred to as such by Sūfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bāb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author: Abu'l Qāsim 'Abdalkarim bin Hawāzin bin Ṭalḥa bin Muḥammad al Qushairi, known as Al 'Ustād (الاستاذ), a prominent Sūfi, scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'ānic branches, tradition, philology, jurisprudence, theology and mystical branches of learning; and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock, vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., *Kitāb al Mi'rāj* is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shāfi'i school, and adhered to the Ash'āri school of theology. He was born in Khurāsān, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurāsān for Nishāpūr, where fortunately he fell in with Sūfi Abū 'Ali ad Daqqāq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qāsim Al Aimāni, a philologist of the 4th century A.H.
- (ii) Ḥākim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fūrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52^b of the present work, thus: أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمه الله الخ.

(iv) Abū Ishaq al Isfirā'ini (*d. A.H. 418=A.D. 1027*; see Isnawī, fol. 24), who is also quoted on fol. 98^a, thus: *وَكَانَ الْأَعْمَامُ ابْنُ اسْحَاقَ الْإِسْفِرِيَّيْنِ يَقُولُ إِنِّي*.

(v) Abū Bakr Muḥammad at Tūsī (*d. A.H. 420=A.D. 1029*; see Isnawī, fol. 300).

(vi) Abū Nu'aim al Isfahānī (*d. A.H. 430=A.D. 1038*; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Sūfi Abū 'Ali Ad Daqqāq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abū 'Ali's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Sūfi Abū 'Abdarrahmān as Sulamī (*d. A.H. 412=A.D. 1021*). These two Sūfis are the chief authorities quoted in the present work. The wonderful genius of Qushairī earned for him a great reputation among the Sūfis, who conferred upon him the title of Al Ustād, which had formerly been borne by Abū 'Ali. He died in Nishāpūr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge:—

(i) Abū Naṣr 'Abdarrahīm (*d. A.H. 514=A.D. 1120*; see Isnawī, fol. 373).

(ii) Abū Sa'd 'Abdallāh (*d. A.H. 477=A.D. 1084*; See Isnawī, fol. 380).

(iii) Abū Mansūr 'Abdarrahīmān (*d. A.H. 482=A.D. 1089*; see Isnawī, fol. 380).

(iv) Abū Sa'īd 'Abdalwāhid (*d. A.H. 494=A.D. 1100*; see Isnawī, fol. 380).

(v) Abu'l-Faṭḥ 'Abdallāh (*d. A.H. 521=A.D. 1127*; see Isnawī, fol. 381).

(vi) Abu'l Muẓaffār 'Abdalmun'im (*d. A.H. 532=A.D. 1137*; see also Isnawī, fol. 381).

For our author's life see *Mir'āt al Janān*, fol. 264; *Subkī*, vol. iv, fol. 161; Isnawī, fol. 378; *Ibn Mulaqqin*, fol. 61^a; *Kashf u Asrār al Bayān*, fol. 112; *Tabaqāt al Mufassirin*, fol. 53^b; *Nafahāt*, p. 354; *Mujmal Faṣīḥ*, fol. 151^b; Br. Mus. Suppl., No. 227; De Slane's translation of *Ibn Khallikān*, vol. ii, p. 152.

Beginning:—

قال الاستاذ جمال السلام ابو القاسم عبد الكريم بن هوازن الشيشري
الحمد لله الذي تفرد بجمال ملائكة و توحد بجمال جبرونه الخ

After fol. ii, certain folios containing a portion of the first *Bāb* and the beginning of the 2nd *Bāb* (corresponding to fol. 37-66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Fols. I-18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampūr, Nos. 147, 148, 149.

The work was printed in Cairo., A.H. 1248 and again in Būlāq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Āṣāliyyah Library, p. 378.

No. 829.

fol. 236; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same, beginning with the following *Isnād*, thus:—

قال حدثنا الشیعی‌الامام قطب الدین ابو مطیع عبد الرفیع بن عبد الرحمن بن عبد العزیز مد الله فی انفاسه قال حدثنا والدی الشیعی‌الامام ابو سعید عبد الرحمن بن عبد العزیز بن محمد بن عبد السلام العلیمی قال حدثنا الشیعی‌الامام الاستاذ الجل جمال‌الاسلام فاضل‌السنّة و قامع البدعه ابو القاسم بن هوارن بن طلحة‌القشیی رحمة الله العمد لله الذی تفرد بجلال ملکوتة الغ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the *Isnād* quoted above, which tells us that the work was transmitted to some pupil of his by Abū Muṭī', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابله على نسخة مصححة متعددة و هي نسخة العارف الحسین بن محمد بن الحسین الملک الغساني الجیانی المدفون بعدینة جبن المحمدیة ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Husain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskh. Dated Ṣan'a' (in Yaman), A.H. 1033

No. 830.

foll. 306; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskh, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 831.

foll. 46; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

منازل السالرين

MANĀZIL AS SĀ'IRĪN.

A very reliable work, generally regarded as authoritative by the Sūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bāb*: (i) بابات (ii) ابواب (iii) معلمات (iv) اخلاق (v) اصول (vi) اوردة (vii) احوال (viii) حفائق (ix) رياضات (x) النباتات. Qurānic verses are quoted in support of the subject-matter of each *Bāb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Sūfi Abū Bakr Kattān (d. A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد و العق) (الف مقام من نور و ظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harāt.

Author: 'Abdallāh bin Muḥammad bin 'Alī bin Ja'far bin Mansūr bin Matt bin Zaid bin Khālid al Anṣārī * بن علي بن جعفر بن منصور بن مت بن زيد بن خالد الانصاري, the most prominent Sūfi and Ḥanbali scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called *Abū Ayyūb al Anṣārī*, a companion of the Prophet. He was highly esteemed both as Sūfi and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultān *Mas'ūd bin Maḥmūd* (A.H. 421-432=A.D. 1038-1075), when on a visit to Harāt. In A.H. 462, he was invested with a *Khil'at* (خليفة) by the Caliph *Qā'imbillāh* (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a *Khil'at* and the title of *Shaikh al Islām* by the Caliph *Muqtadirbillāh* (A.H. 467-487=A.D. 1075-1094). He is generally referred to, by this title, by *Jāmī* in *Nafahāt*. He was a disciple of *Abu'l Hasan Kharqānī* (d. A.H. 425=A.D. 1033; see *Mujmal Faṣīḥī*, fol. 139), the famous Sūfi of the 5th century A.H. *Ibnu'l Jawzī* (d. A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in *Nafahāt*, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harāt. In his early life he devoted himself equally to the literary branches of learning and to Sūfism, studying under several teachers and professors of *Nishāpūr*, *Bastām* and *Tūṣ*, and receiving spiritual training from the Sūfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Sūfis of Harāt, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harāt, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Sūfis of Harāt complained against his mystical theories to Sultān *Alap Arsalān* (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harāt, but when he realised that the complaints against him were inspired by jealousy, the Sultān cancelled the order. Lastly, in A.H. 478, *Nizām al Mulk* (d. A.H. 485=A.D. 1092; see *Lib. Cat.*, vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harāt; but, in A.H. 480, he was honourably recalled by the *Nizām*. He died in Harāt, A.H. 481=A.D. 1088; see *Tabaqāt Ibn Rajab*, foll. 35-48; *Mir'āt al Janān*, fol. 275; *Nafahāt*, p. 371; *Mujmal Faṣīḥī*, fol. 546; *Tabaqāt al Mufassirin*, fol. 386; *Brock.*, vol. i, p. 433; *Rieu*, *Persian Catalogue* vol. i, p. 35. A separate biography of the author by 'Abdal Qādir ar Ruhāvī, with the title of *Al Mādīh Wa Al Mamdūh*, is mentioned in *Ibn Rajab*. The author of *Tāj al Tabaqāt*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in *Brock.*, *loc. cit.*, the following five works of the author are mentioned in *Ibn*

كتاب علل المقامات (iii). مناقب الامام احمد (ii). كتاب الغاروق (i). مجالس التذكرة (v). تفسير القرآن (iv).

Beginning :—

الحمد لله الواحد الأحد القيوم الصمد وبعد فإن جماعة من الراغبين
في الوقوف على منازل السائرين ... من أهل هرارة ... طال على مسألتهم
إيام زماناً ان ابین لهم في معرفتها بياناً ثم

Several scholars have written commentaries on the present work.
See Hāj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office, No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text, *cf.* that contained in the commentary by 'Abdarrazzāq al Kāshī (*d. A.H. 736=A.D. 1336*; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Sūfi Muhammad bin 'Ali, which indicates that the MS. was for some time in his possession :—

من ممتلكات العبد الفقير إلى الملك الولي محمد بن شيخ علي
الملقب بشرف الدين الهمداني عفي الله عنه ذنبه وستر عيوبه.

This note is followed by his seal, which contains the following Persian verse :—

بهر مهر نبی وبحق شاه ولی
بیخش جرم و گناه محمد بن علی

This Muhammad bin 'Ali was an Indian Sūfi of the 9th century A.H. In A.H. 781, he and his father, 'Ali (*d. A.H. 786=A.D. 1384*), settled in Kashmir, whose ruler, Iskandar Shāh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Sūfi, and whose Minister, a Hindū named Basant, accepted Islam under the Sūfi's spiritual influence, and was afterwards known as Malik Saifaddin. See Ta'dkira i 'Ulamā' i Hind, p. 219.

The title-page also bears the following prayer:—

در میان نماز سنت صبح و نماز فرض روى بحسب راست کند و سه نوبت
بگوید القبار و قوت کند دیگر روى به پس پشت کند و همچنین سه نوبت
بگوید القبار و قوت کند به پس پشت دیگر روى بحسب چه همچنین
که ان روز الله سیحانه تعالی میهمات او کفایت فرماید انشاء الله یمنه و کرمه *

Four 'Arddidabs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

foll. 13; lines 31; size $11\frac{1}{2} \times 5\frac{1}{2}$; 4 \times 3.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddin Abu'l Wadâd.

No. 833.

foll. 133; lines 13; size 12×7 ; 9 \times 3.

احیاء علوم الدین

IHYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of *Ihyâ' u 'Ulûm ad Dîn*, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Hâdiq, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muhammad Pârasâ (d. A.H. 822=A.D. 1419), a famous Sûfi of the 9th century A.H., and the author of *Fasl al Khijâb*, tells us, in the following passage on fol. 33^a of Lib. copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qūt al Qulūb (No. 826 above): و قد تبع كلامه (أبو طالب عكي) الإمام حجة الإسلام في تأليف أحياء العلوم.

Ibn Hajar (d. A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, No. 159) and 'Irāqī (d. A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadīṣ referred to in the present work, giving in every case the Isnād and suitable* references to other works of Ḥadīṣ. Ibnu'l Jawzi (d. A.H. 597=A.D. 1200; see Lib. Cat., vol. x, No. 512), in his two works, I'lām al Iḥyā and Minhāj al Qāṣidīn, criticised the present work. His criticisms were replied to by contemporary scholars; and Yāfi'i, in his Irshād, foll. 36-39, (see No. 908 below) has refuted certain Sūfīs, who criticised the present work. The work is divided into four Rubu', or parts: (i) العيادات; (ii) العادات; (iii) المعاشرات; (iv) المنجيات. Each part is subdivided into 10 Kitāb, and each Kitāb again into several Fasl. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العيادات.

Author: Abū Ḥāmid Muḥammad bin Muḥammad al Ḡazzālī.¹

ابو حامد محمد بن محمد الغزالی

He is surnamed Zainaddin at Tūsī, and is known by the title of Ḥujjat al Islām. An eminent scholar of the Shāfi'i school, and famous as philosopher, theologian, jurist and exponent of Sūfīsm, he is known in Europe by the name of Al-ḡazalī, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Tūs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Sūfī friend of his father, who entered him in a Madrasah of Tūs, where he received his early education under Zādaqānī. Love of learning impelled Ḡazzālī to leave home; and he first visited Jurjān,* where he studied under Abū Naṣr Isma'il and some others. Thereafter, he proceeded to Niṣhpūr, where the famous professor of Niṣāmīyah Madrasah, 'Abdalmalik Imām al Ḥaramain (d. A.H. 478=A.D. 1085; see Lib. Cat., vol. x, No. 493), took a keen interest in his education. Ḡazzālī attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhūl,

¹ The present spelling of the word is preferred to that of Ḡazzālī, on the high authority of Ikhtiyār ar Raflī, fol. 28^a, where we read:—

وَالغَرَالِيْ يَقْسِمُ الْعِيْنَ الْمُعَجَّمَةَ وَتَشْدِيدَ الرَّوْاْيَ وَبَعْدَ الْأَلْفِ لَامْ وَهَذِهِ النَّسْبَةُ
إِلَى الْغَرَالِيْ عَلَى عَادَةِ أَعْلَمِ خَوازِمٍ وَجَرْحَانٍ فَأَتَيْمَ بِنْسَبَيْنِ إِلَى الْفَصَارَ الْقَصَارِيِّ ...
وَذِيلَ الرَّوْاْيَ مَخْفَفَةً ... وَهُوَ خَلَفُ الْمُشْتَورِ *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77^a, Ḡazzālī submitted Al Mankhūl to his teacher, Imām al Ḥaramain, who made the following encouraging remarks on the work: *لأنك كتابك خطى على كتابي* *حتى صبرت لها حتى أصوت*.

Ḡazzālī became known throughout Nishāpūr as a profound scholar; and, on the death of Imām al Ḥaramain, in A.H. 478, the authorities appointed him professor of Nizāmiyah Madrasah in his place. After a few years' service in the Nizāmiyah Madrasah, he was summoned in A.H. 484, by the Nizām al Mulk of Baġdād (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizāmiyah College there; and his success in several debates with eminent scholars of Baġdād, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Sūfism, the love of which had been placed in his heart by Shaikh Abū 'Ali Fārmudi (*d.* A.H. 477=A.D. 1084; see Mir'āt al Janān, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Sūfi Abū Naṣr bin Ibrāhīm, who died after A.H. 490, as his Shaikh for spiritual training. The present work (*Ihyā'*), along with others, was composed in Damascus, and earned for its author the title of سيد المصنفين (the lord of authors); see *Irshād*, No. 908 below. Ḡazzālī, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Tūs), where he founded a Madrasah for the scholars and a Monastery for the Sūfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ān and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., Al Maḍnūn Bihi 'An Gairi Ahlihi and As sīr al Maktūm, Ḡazzālī's authorship is emphatically denied by Isnāwī, fol. 343. He died in A.H. 505=A.D. 1111. See Isnāwī, *loc. cit.*; Ibn Mulaqqin, fol. 77; Iktiyār ar Rafiq, fol. 110; Mir'āt al Janān, fol. 287^b; Nafahāt, p. 422; Mujmal Faṣīḥī, fol. 159; Subkī, vol. iv, fol. 210-16; Mu'jam al Buldān, vol. iii, p. 560; Kashf u Asrār al Bayān, fol. 182; Tāj at Tabaqāt, vol. vi, part i, fol. 295; Aṭ Tabaqāt al 'Aliyah (see foll. 122-25 No. 959/5 below); Gosche, Über Ḡazzālī's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239-311; Munk, Mélange de philosophie, p. 336; Schefer Chrestomathie Persane, vol. ii, p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Macdonald, Development of Muslim Theology, pp. 215-211; Z.D.M.G., vol. vii, p. 172.

Beginning:—

الحمد لله تعالى او حمدا لكثرا طيبا الخ *

For other copies of the work see Berlin, Nos. 1679-1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173-4; Br. Mus., Nos. 854-8; Cairo, vol. ii, p. 62; Alger, Nos. 554-8; India Office, Nos. 602-10; Badl., vol. i, Nos. 287, 295; Rāmpur, No. 253; Åsafiyah, Nos. 1-3.

The work has been printed in Būlāq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

fol. 208; lines 31, size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

الحمد لله الذي احسن تدبير الكائنات الخ *

No. 835.

fol. 164; lines 31; size 12×7 ; 9×5 .

Vol. III.

Continuation of above; contains the third part of the work. It begins thus:—

الحمد لله الذي ينحيرون درون ادراك جلاله القاروب الخ *

No. 836.

fol. 376; lines 13; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. IV.

Continuation of above; contains the fourth part of the work. It begins thus:—

الحمد لله الذي ينحصريدة يستفتح الكتاب الخ *

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

درویش محمد ابن باقی محمد :

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus: بندۀ شاہ جهان عبید الرحمٰن دلّامی—, we may conclude that the present MS. was at one time in possession of 'Abdarrashid 'ad Dailami (d. A.H. 1081=A.D. 1670; see *Tadkira-i Khush Nawisān*, p. 95), a famous scribe in the Court of Shāh Jahān (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وقف هذا الكتاب لله عز وجل العبد الفصييف حاجی عبید الرزاق سنہ ۱۱۱۴, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one Hāji 'Abdarrazzāq.

No. 837.

fol. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Foll. 9^b-10 are fully illuminated.

اَنْ كُتُبَ خَانَةِ جَنَابَ نَوَّابِ حاجِي وَلَابِتِ عَلِيٍّ خَانِ صَاحِبِ دَامَ اَقْبَالَهُ سَيِّدِ اَنَّى... At the top of fol. 9^b, a note which runs thus: نواب حاجی ولابت علی خان صاحب دام اقباله سی انی. indicates that the present MS. is from the Library of Nawwāb Hāji Wilāyat 'Alī Khān Shāhīb, C.I.E., of Patna.

No. 838.

fol. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479; lines 25; size 12×7 ; $8 \times 4\frac{1}{2}$.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitāb*. Dated A.H. 1100.

Scribe: محمد شاكر بن محمد شريف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

fol. 16; lines 25; size 9×7 ; 7×4 .

قطعة من احیاء حلوم الدین .

QIT'AT MIN IHYĀ' 'ULŪM AD DİN.

كتاب اسرار الرزكوة،
the 6th *Kitāb* of the first part.

Beginning:—

الحمد لله الذي اسعد و اشفع الخ *

Written in good Naskh, within gold-ruled borders. Not dated; apparently, 12th century A.H.

No. 841.

foll. 108; lines 25; size 13×8; 9×6½.

مختصر الاحياء

MUKHTASAR AL IHYĀ'.

A very rare abridgment of *Ihyā' u 'Ulūm ad Din* (Nos. 833-36 above), not mentioned in any catalogue. A note on the title-page, which runs thus: تأليف الشیخ الاعلام العفافم معی الدین ابی زکریا یعنی بن محمد بن موسی, tells that the present abridgment is by Abū Zakariyah Yāhiyā bin Muḥammad bin Mūsā. Ḥāj. Khal., vol. i, p. 183, mentions an abridgment of *Ihyā' al 'Ulūm* by Abū Zakariyah; but gives no details as to beginning or contents, or date of the author's death. The author of *Tuhfā*, fol. 77^b, also mentions an abridgment of *Ihyā'* among the works of the same Abū Zakariyah. Yāfi'i, in *Mir'āt al Janān*, fol. 324^b, merely mentions his name, but gives us the date of his death, viz., A.H. 558=A.D. 1162.

The full name of Abū Zakariyah Yāhiyā runs thus: Abu'l Ḥasan Yāhiyā bin Abi'l Khair bin Sālim bin As'ad bin 'Abdallāh bin Muḥammad bin Mūsā bin 'Imrān bin Rabī'ah bin 'Abs bin Zuhair bin گالیب بن عبد اللہ بن موسی بن عمران بن ریبیعہ بن میس بن سالم بن اسعد بن عبد اللہ بن موسی بن عمران بن عک بن عدنان بن زعیر بن غالب بن عبد اللہ بن عک. A prominent scholar and *Shāfi'i* jurist of Yaman, he was born in A.H. 489, and completed his studies in his native place in A.H. 529. He is the author of the following works: (i) *Az Zawā'id*, a work on jurisprudence, dealing with points omitted by the author of *Muḥaddab*, the well-known work on *Shāfi'i* jurisprudence. (ii) *Al Bayān*, an independent work on jurisprudence. (iii) *Al Intiṣār*, a work in refutation of the theological doctrine of the Mu'tazili sect relating to the Qur'ān. (iv) *Garib al Wasit*, a work on jurisprudence. (v) *Mukhtasar u Ihyā u 'Ulūm ad Din*, the present work. For a full account of the author, see *Tuhfā*; foll. 76-79.

The following scholars are well-known pupils of the author:—

- (i) Muḥammad bin Muflīh, a scholar of Yaman, who died at the end of the 6th century A.H.
- (ii) Aḥmad Al 'Arshānī (d. A.H. 607=A.D. 1210; see *Tuhfā*, fol. 102^a).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على سيدنا محمد رسوله الى الخلق اجمعين و على آله و صحبته وتابعيهم بامان

الى يوم الدين وبعد فاني لم ازل حريضاً منذ زمان تقدم في ان اختصر
كتاب الاحياء حسب الستطاعة والله الموفق للصواب باب في فضيلة العلوم الخ *

Written in fair *Naskh*. Dated A.H. 1177.

Scribe: هادي بن علي.

No. 842.

foli. 154; lines 11; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عن العلم و زين العلم

'AIN AL 'ILM WA ZAIN AL HILM.

An abridgment of *Ihyā' al 'Ulūm* (see Nos. 833-836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Ihyā' u 'Ulūm ad Din*, and holds that it is a compendious independent work on asceticism and Sūfism. An examination of the contents of the work supports Stewart's statement, however; and 'Ali Qāri (d. A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Ihyā' al 'Ulūm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

• د هو في الحقيقة مختصر لحياء العلوم لحججة الإسلام

The authorship of the work is doubtful. According to some *مُحَمَّد بْن عَمَّان بْن عَمَّار البَلْيَقِي* Muhammad bin 'Ummān bin 'Umar Al Balkhi a scholar of the 8th century A.H., is the author, see *Hāj. Khal.*, vol. iv, p. 283. Again in *Hāj. Khal.*, vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manāhij al 'Arifin*, one 'Abdallāh bin 'Abdarrahmān al Modā'īnī is said to be the author of the work; but 'Ali Qāri, in his commentary, on the authority of *Ibn Hajar* (d. A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

• يَا رَبِّ رِبَادَةِ بَاسِمَكَ ابْنَدِي الْخَ

For other copies of the work see India Office, No. 680; Berlin, No. 3064; Åsafiyah Library, Nos. 502, 555 and 877; Rampur Nos. 222-225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampur, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khān, a noble of 'Ālamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus:—

عین العلم با سر اوح مجدد بطلانی و زنگ جلد مستعمل باخت
پیشگش حدایت الله ولد عذایت الله خان حقتم ماه شعبان سنه ۱۱۴۴

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of *Aḥkām 'Ālamgiri*, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'āṣir 'Ālamgīti, 257^b.

Two 'Arddidahs of later date are found at the end.

No. 843.

foli. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رحمت الله القبائلي. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya'qūb, dated A.H. 1272, is found at the end.

26 foli., containing quotations from different works, have been added by some one at the end.

No. 844.

foll. 549; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{2}$.

شرح عن العلم

SHARH U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ān, Ḥadīs and sayings of the Sūfis. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

علي بن سلطان محدث القاري المروي، By 'Alī bin Sultān Muḥammad al Qārī al Harawī, the most eminent Ḥanafī author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qārī is found on the title-page of Al Wasilah; see Hand-list, No. 186, where 'Alī Qārī in the following note says that the said MS. was for some time in his possession:—

ملكه بالشراء الشعري اقر عباد الله الملك الغني علي بن سلطان
محمد البري لطف بهما بلطفة الخفي *

Beginning:—

الحمد لله العلي العظيم ... اما بعد فنقول خادم كلام ربه القديم
علي بن سلطان محمد القاري المروي ... وهو في الحقيقة مختصر
لأجياد علوم الدين لحججة الإسلام وهو (المصنف) من فضلاء البند
وصلاحاتهم على ما صرخ به الشيخ ابن حجر في مقدمته ... وقيل انه
منسوب الى علماء بلخ *

For other copies of the work see Rāmpūr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 845.

foll. 256; lines 11; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

جوهر القرآن

JAWĀHIR AL QUR'ĀN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam, Sūfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ān, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97^a, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا علي من استجمع
بهذه الصفات *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ān from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ān, and which he designates by a separate title, viz., Al Arba'ūn fi uṣūl Ad Din (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127^a, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه
مفرودا فليكتبه فإنه مشتمل على زبدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abū Ḥāmid Muḥammad bin Aḥmad al Ḡazzālī (*d. A.H.* 505=*A.D. 1111*); see No. 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلة على رسوله
التي هي خاتمة كل خطاب الخ *

At several points, readers are requested by the author to refer to another composition of his, *Iḥyā' al 'Ulūm* (Nos. 833-36), for more detailed information on the points concerned.

An index of the work is contained in fol. 1-4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 108; Ḵāṣifiyah, Nos. 14/2, 21/3.

Written in ordinary Naskh. Not dated; apparently, 11th century A.H.

No. 846.

fol. 102; lines 18; size 9×5; 7½×4½.

الاربعون في اصول الدين

AL ARBA'ŪN FĪ UŠŪL AD DĪN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by Shaikh Muḥammad Chishti, a Sūfi of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي نعمة و يكافي مزیدة و الصلوة
علي رسوله محمد و آله و أصحابه اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a Khātimah:—

(iii) : القسم الثاني في الاعمال الظاهرة (ii) : القسم الاول في المعرف (i) .
القسم الرابع في (iv) : القسم الثالث في اصول توكيد النفس عن الاخلاق المذمومة
اصول الاخلاق المحمودة.

The ten principles dealt with in the first Qism (followed by a Khātimah) are as under:—

(iii) : الثاني في تنبیس الذات (ii) : الاول في ذات الله تبارك و تعالى (i) .
السادس (vi) : الخامس في الارادة (v) : الرابع في العلم (iv) : الثالث في القدرة
(ix) : الثامن في الانفعال (viii) : السابع في الكلام (vii) : في السمع والبصر
العاشر في النبوة (x) : التاسع في يوم الآخر.

* خاتمة في التنبیه على الكتب التي منها تطلب حقائق هذه الامور : Khātimah .
The ten principles and Khātimah of the second Qism are as follows:—

(iv) ; الثالث في الصرم (iii) ; الثاني في الركوة (ii) ; الاول في الصلة (i) ; السابع (vii) ; السادس في الاذكار (vi) ; الخامس في قرآن القرآن (v) ; الرابع في الحج التاسع في القيلم لحقوق المسلمين و حسن الصحبة معهم (viii) في طلب العمال العاشر في اتباع السنة (x) ; التاسع في الاعمر بالمعروف (ix).

خاتمة تتعطف على الجميع في ترتيب الارواح : *Khâtimah*.

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows :—

؛ الثالث في الغضب (iii) ; الثاني في شرة الكلام (ii) ; الاول في شرة الطعام (i) ; السادس في (v) ; الخامس في البخل و حب المال (v) ; الرابع في الحسد (iv) ; التاسع في الكبیر (viii) ; السابع في حب الدنيا (vii) الرعنونه و حب الجاه العاشر في الرباء (x) ; التاسع في العجب (ix).

خاتمة تتعطف على الجملة في جامع الاخلاق و مواقع الغور منها : *Khâtimah*.

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same :—

؛ الثالث في الرعد (iii) ; الثاني في الحروف و الرجاء (ii) ; الاول في التوبه (i) ; السادس في الذمة و الاخلاص (vi) ; الخامس في الشكر (v) ; الرابع في الصبر (iv) التاسع في (ix) ; التاسع في المعيبة (viii) ; السابع في الترکل (vii) و الصدق العاشر في ذكر الموت و حقيقته و اصناف العقوبات الروحانية (x) ; الرضاء بالقضاء.

خاتمة تتعطف على الجميع في التفكير و المحاسبة : *Khâtimah*.

For other copies of the work see Asafiyah Library, No. 392; Râmpûr, Nos. 21-33.

Written in *Nasta'liq*. Dated A.H. 1099.

No. 847.

fol. 158; lines 17; size $10\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

منهاج العبادين

MINHÄJ AL-ÂBIDIN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the *Isnâd*, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abū Ḥāmid Muḥammad bin Muḥammad al-Ġazzālī
ابو حامد محمد بن محمد الغزالى. See No. 833 above.

The Isnād runs thus:—

انما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الراشد عبد
الملک بن عبد الله رضي الله عنه قال املازي الشيخ الراشد المؤمن حجة
الاسلام زین الدین شرف الانتماء ابو حامد محمد بن محمد الغزالى رفع الله
درجة هذا الكتاب و هو آخر كتاب صنفه الخ *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجود الكريم العزيز ... فصنفنا في قطع
هذا الطريق و سلوكها كتاباً كحياء علوم الدين و اقتضت
الحال عند ذری الالباب فما يتأملت الى من بيده الخلق و الامر
ان يوقنی التصنيف كتاب يقع عليه الجماع و يحصل بقراءته الانتفاع
فاجابني الذي يجيئ المضطراً اذا دعا و اطلعني بفضله على اسرار ذلك
و المعنی فيه تزنيباً لم اذكره في مصنفات التي تقدمت في اسرار
معاملات الدين الخ *

The Isnād quoted above tells us that the contents of the present work were dictated by Ġazzālī to one of his pupils, 'Abdalmalik bin 'Abdallāh, a scholar of the 6th century A.H.; and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnād.

For other copies of the work see Berlin, Nos. 3265-66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii, p. 138, vol. vii, p. 116; Āṣafiyah, Nos. 27, 16/2, 644. For a printed copy of the same, dated A.H. 1305 see also Āṣafiyah, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن قاضي علاء الدين.

No. 848.

fol. 16; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مقاصد منهاج العابدين

• MAQĀSID U MINHĀJ AL 'ĀBIDĪN.

The present is an abridgment of the preceding work, by 'Abdal-wahhāb ash-Shā'rānī عبد الوهاب الشعراواني (d. A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of *Minhāj al-'Ābidin*, by Muṣṭafa Bakrī, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فلن الكتاب الموسوم بمقاصد منهاج العابدين الجامع لشوارد
رقالق دفائق الدين اختصره العارف البواني سيدى عبد الوهاب الشعراواني

* الخ

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Ṣūfism, with the title *Risālat u 'Ilm ad Dīn* thus: رسالة علم الدين لأهل العلم والمريد.

Beginning:—

الحمد لله الذي وفق من شاء من عبادة سلوك ... منهاج العابدين
... اما بعد فلن منهاج العابدين من الكتب التي وقع عليها ... الجامع
و عم به الارتفاع فسألني بعض اخوانى من ذاكريم ان لجمع ... مقاصد
و اذكر حقائقه و شوارده الخ *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20; lines 20; size 8×5; 7×4½.

رسالة التسويه

RISĀLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sūrat u Ṣād (38, verses 71-2), of the Qur'ān:—

اذ قال ربك للملائكة اني خالق بشراء من طين ① فلذا سوينه و نفخت

فيه من روحني فنعوا له سجدين ②

When thy Lord said to the angels, "I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him."

Author: Abū Ḥāmid Muḥammad bin Muḥammad al-Ġazzālī (d. A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is Al Kitāb Al Maqnūn bihi 'An Ga'ir i Ahlihi, one of the two works ascribed to Ġazzālī (see No. 833 above):—

تم الكتاب المضمن به عن غير اهله *

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS.; while, on the other hand, a work by Ġazzālī, entitled Ar Risālat at Taswiyah, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning:—

قال الامام ابو حامد محمد بن محمد الغزالى لما سئل عن قوله تعالى فلذا سوينه و نفخت فيه من روحني الآية ... ما التسويه و ما النفع
قال رضي الله عنه التسويه فعل في المعلم القابل للرجح و هو الطين
في حق آدم عليه السلام الخ *

Written in fair Naskh. Not dated; apparently 13th century
A.H.

No. 850.

foll. 118; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح بداية الهدایة

SHARHU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on *Bidâyat al Hidâyah*, a treatise on Sufism by *Gazzâlî* (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580/2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Ahmâd al Fâkihi (*d. A.H. 982=A.D. 1574*), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in foll. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهدایة امام غزالی قدری از اول ناقص بود مکمل گردد

شد

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as researches in books of reference:—

(i) The commentator, on fol. 82^a, refers to a commentary of his own on *Hîzb* of *Abu'l Hasan Bakri*, one of his *Shaikhs*, thus:—

نعم سمعت من شيخنا أبي الحسن البكري كما شرحت

... من المتفقة العالية لشيخنا في آخر شرح حزبه *

Now a commentary on *Hîzb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Ahmâd.

(ii) The commentator, on fol. 100^a, refers to a work entitled 'Kitâb al Akhlâq', also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الأخلاق *

This is also mentioned as a work of 'Abdal Qādir in Berlin, No. 5401.

(iii) The author of *An Nūr as Sāfir*, on fol. 395^a, mentions two commentaries on *Bidāyah*; one detailed and the other concise, by 'Abbal-Qādir bin Aḥmad al Fākihi, thus:—

• وَلَهُ تَصَانِيفٌ مِّنْهَا شَرْحٌ عَلَى الْبَدَايَةِ لِلْغَزَالِيِّ احْدَهُمَا أَكْبَرُ مِنَ الْأَخْرَ.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidāyah*, which he speaks of as *Ash Sharḥ*; and, on fol. 72^a, he distinctly says that the subject has been fully explained by him in *Ash Sharḥ*, thus: (I explained it in *Ash Sharḥ*).—

Beginning:—

الحمد لله الذي منه بداية الهدى واليد انتهائها والصلوة والسلام على من ظهرت على يده انوارها ... اما بعد فان الرسالة الوجيبة المسمة ببداية الهدى للام الهمام ابي حامد الغزالى ... لما كانت مشهورة بين الاقام وتصدي لشرح بعض الاعلام للام العلامة وحيد عصره وفريد دهره عبد القادر بن احمد الفاكهي الشاعي المجاور لبيت الله لكن لم يكن هذا الشرح الجليل خالياً من البسط و التفصيل فاردت ان احرز شرحاً مختينا الخ *

عبد القادر بن احمد الفاكهي، a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nūr as Sāfir*, fol. 359. He is described by the author of *An Nūr as Sāfir* as a writer as voluminous as Suyūti (d. A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) *Kitāb al Akhlāq*, also known as *Al Manāhij as Saniyah*; see Berlin, No. 5401. (iii) *Sharḥ al Hīzb*; see Berlin, No. 10110. (iv) *Ash Sharḥ al Akbar*, mentioned in *An Nūr as Sāfir*. (v) *Faṣl al Khitāb fi Faḍā'il 'Amā'im*, mentioned on fol. 65 of the present MS. (vi) *Tāj ar Riyāsah*, mentioned on fol. 118. (vii) *Tuḥfat al Litāfiḥah*, mentioned on fol. 13^b of MS. No. 936 below. (viii) *Husn al Tawassul*; for a copy of which, see No. 936 below.

Written in fair *Naskh*. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Nizāmaddin compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطاقة تأثي منعم نظام الدين *

No. 851.

fol. 249; lines 22; size 10½ x 7; 8 x 4.

الغنية لطالبي طريق الحق

L ǦUNYAH LI ṬĀLIBI ṬARIQ
AL HAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Brock., vol. i, p. 435. Ḥāj. Khal., vol. iv, p. 338, designates the work by the title Ǧunya only. In India, the work is generally known as Ǧunyat at Ṭālibin; see India Office, Nos. 617-8; Rampur, Nos. 230-33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث التعلين امام
الحرمين شيخ الفريقيين عبد القادر الجيلبي *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: ادب المربيين. The work is chiefly based on the Qur'an, Hadîṣ and sayings of the Sufis. It was composed at the persistent request of the author's friends.

Author: Muhiaddin 'Abdal Qâdir bin Abi Ṣâlih Müsâ bin Jankidûst al Jili al Ḥanbali محي الدين عبد القادر بن أبي صالح مرسى بن جلنكي the famous Ḥanbali scholar, and founder of the Qâdiriyah order, the most popular order of Sufism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Ali, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawāt al Wafayāt*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Bağdād, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Sūfis. He received spiritual training under several *Sbaikha*; but خرقہ (the garment of Sūfism) he received from Abū Sa'īd Maḳhūṣī, the most famous Sūfi of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzī, a contemporary Ḥanbālī scholar (see Lib. Cat., vol. x, No. 512), severely criticised our author in his work entitled *Damm u 'Abdal Qādir* (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzī are enumerated); but it is generally recognised that this and other works of Ibn Jawzī against the Sūfis were inspired by bitter prejudice against the latter. 'Abdal Qādir, the founder of the Qādirīyah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192-99; *Mir'āt al Janān*, foll. 332-36; *Nafahāt*, p. 586; *Mujmal Faṣīḥi*, fol. 169; Brock., vol. i, p. 435. Many Sūfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrār*; see Hand-list, No. 2442. (ii) *Qalā'id al Jawāhir*; see Hand-list, No. 2445. (iii) *Giḥṭat an Nāzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونك و لطفك على الله على سيدنا محمد و آله و صحبه و سلم
الحمد لله الذي ينتمي به يستفتح كل كتاب و بذكره يصدر كل خطاب ...
اما بعد فقد الح على بعض اصحابي اجبته الى ذلك فسأله
مشمرا مبتغيا محتسبا للثواب الى جمع هذا الكتاب بتونيق رب الارباب و قد
سمى غنية لطالبي طريق الحق الخ .

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampur, Nos. 230-33; Åsafiyah, No. 1176; Stewart Cat., No. 149.

Written in fair *Naskh*. Dated A.H. 1016.

Scribe: ابو تراب شیخ اسحاق لاہوری, an Indian Sufi of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed:—

سینیش کامل و عاشق تولد
۴۷۱ ۹۱
وفاتش دان معشوق الہی
۵۴۲

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muhammed Šâlih of Lahore; and this is followed by another note, written by one Saifaddin Husain of Lahore, who says that he obtained possession of the MS. through Muhammed Nâṣiraddin Shâh in A.H. 1135.

Quotations from various Arabic works are found on the title-page, as also on foll. 248^b–49 at the end.

No. 852.

foll. 128; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فتح الغیب

FUTŪH AL GAIB.

A well-known work on Sufism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author: Muhiaddin 'Abdal Qâdir Al Jili. See No. 851 above.

The work begins with the Isnâd thus:—

قال والدي امام الارهاد ... امام الانمة محي الدين سيد الطوائف
ابو محمد عبد القادر بن ابى صالح بن عبد الله الجيلى الحمد لله
رب العالمين اولا و آخرا

The MS. is annotated throughout, in different hands; and on foll. 99–128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837–9; Leid, No. 2154; India Office, No. 616; Râmpur, Nos. 243–44; Åṣaffiyah, No. 62/2; Cairo, vol. vii, p. 181.

Written in fair Naskh. Dated A.H. 1124.

Scribe: رحمة الله الضياني.

No. 853.

foll. 261; lines 10; size $7\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe: عبد الرحمن خان محمدی.

No. 854.

foll. 428; lines 12; size 12×7 ; $9 \times 4\frac{1}{2}$.

ملفوظ القادرية

MALFŪZ AL QĀDIRIYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع الفراع من ترقيم الملفوظ لحضرت محبوب السبحاني ثوث
الصادق شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: *Al Fath ar Rabbani* و *الفیض السبحانی* as *Subhani*; and a different title again is found in *Haj Khal.*, vol. ii, p. 605, where the work is referred to as *Jalā' al Khawāṭir*. The present work is a collection of the sermons of *Shaikh 'Abdal Qadir* (see No. 851 above) delivered in various Madrasahs and Rubāt (i.e. dwelling-houses of Sūfis) in Bağdād from Shawwāl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction.

Beginning:—

كتاب سيد الاولى ... عبد القادر رضي الله عنه ... بن ابي صالح موسى
بن جنكي دوست بن عبد الله الجيلي بن يحيى الزاهد بن محمد بن داود
بن موسى الثاني بن عبد الله الثاني بن موسى الجعون بن عبد الله
المخصوص بن الحسن المثنى بن حسن بن علي بن ابي طالب قال الشیعی

ابو محمد مصي الدين عبد القادر رضي الله عنه و ارضاه ... يوم الاحد بالرياط
ثالث شوال سنة خمس و اربعين و خمسة و اربعين على العق عز و جل
عند نزول القدر موت الدين الخ *

For other copies of the work see Būhār, Lib. Cat., vol. ii, No. 119; Åsafiyah, No. 1243; India Office, *loc. cit.* : Berlin, *loc. cit.* ; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of *Al Fath ar Rabbān*, the title given in Berlin, *loc. cit.*

Written in fair bold *Naskh*. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Ali, the 4th Caliph:—

فسبت نسب والدة شريفة حضرت غوث الاعظم قدس الله سره ابنت
حضرت فاطمة ام الخير . بنت سيد ابو عبد الله الصومعى ابن سيد
جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن
ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين
ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن
حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام
حسين ابن حضرت علي مرتضى *

No. 855.

fol. 92; lines 10; size 8 x 5; 6 x 4.

آداب المریدین

'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Murîdîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Nafîb 'Abdal Qâbir bin 'Abdallâh bin Muham-

ابو النجيب عبد القاهر بن عبد الله بن سعديه الشهروسي mad bin 'Ammawaih as Suhrawardi محدث بن عموري الشهروسي, a famous Shāfi'i scholar and a Sūfi of great repute, known to us as the founder of the Suhrawardiyah order of Sūfism. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū Hafs, who was also the first Sūfi, to inspire him with a love of mystical learning. He came with his uncle to Bağdād, where both of them permanently settled. Abū an Najib took admission in that famous institution, the Niżāmiyah College of Bağdād. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Ahmad al Gazzāli (d. A.H. 520=A.D. 1126; see No. 959/5 below) and Shaikh Hammād ad Dabbās (d. A.H. 525=A.D. 1130; see Mir'āt al Janān, fol. 305^a). On the death of the latter, he attended the sittings of Shaikh 'Abdal Qādir al Jili (see No. 851 above). Abū an Najib received the garment and licence of Sūfism from all the above-mentioned Shaikhs; but he is specially reckoned as the disciple and successor of Ahmad Gazzāli. Our author lived in a Rubāt built by him on the west bank of the Tigris at Bağdād; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abū an Najib added to it a Madrasah. In addition to the sittings mentioned above, he invariably presided over the assemblies of the Sūfis. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and Sūfis alike spread throughout the Islamic world; and he was visited in Bağdād by Caliphs, kings and nobles. On the 15th Muharram, A.H. 545, he was appointed Principal of the Niżāmiyah College, where he worked with remarkable success till Rabi' II, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one Shaikh Ya'qūb al Kātib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kāmil by Ibn Asir, vol. xi, p. 69. After resigning his post Abū an Najib returned to his Monastery and Madrasah, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Bağdād, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Bağdād, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

special mystical teaching of Abū an Najib, which was adopted by the Suhrawardiyyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddin al Kubrā (d. A.H. 618=A.D. 1221) and Shihābuddin as Suhrawardi (see No. 860 below). The author of *Mir'āt al Asrār*, fol. 21^b, notes the fact that the number of novices belonging to this order of Sufism exceeds that of any other order, thus:—

چندین مشائخ که در سلک او منسلک گشتهند در خانواده دیگر
کم باشند *

The same fact is noted in *Latā'if Ashrafi*, p. 353, as follows:

مشائخ که نسبت بخانواده سهوردیست بدوه مان دیگر کم بوده باشند
The biographers of the founder of the Suhrawardiyyah order tell us that he left a number of works; but only two are known to us, viz., the present work and *Sharḥu Asmā' al Husnā*, the only known copy of which is noticed in Wien, No. 1660/11.

For our author's life see *Mir'āt-al Janān*, fol. 338; *Subki*, vol. v, fol. 270; *Isnawī*, fol. 253; *Ibn Mulaqqin*, fol. 90; *Bahjat al Asrār*, fol. 216; *Qalāid al Jawahir*, fol. 92^b; *Nafahāt*, p. 487; *Mujmal Faṣīḥī*, fol. 169^b; *Mir'āt al Asrār*, fol. 241^b; *Tāj at Ṭabaqāt*, vol. vi, Part ii, fol. 730; De Slane's translation of *Ibn Khallikān*, vol. ii, p. 150; Brock., vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning:—

الحمد لله رب العالمين و على الله على سيدنا محمد خاتم النبئين
اعلم ارشدنا الله و ایاك ان كل طالب لشيء لا بد له ان يعلم ماهيته *

For other copies of the work see Berlin, Nos. 3084-85; Paris, No. 1337; Alger, No. 908; As. No. 1663; Aṣafiyah, No. 148.

Two commentaries on the present work are known to us, one in Persian, by *Makhdūm Sharfaddin Bihārī* (d. A.H. 781=A.D. 1379); and the other in Arabic, by 'Ali Qārī (d. A.H. 1014=A.D. 1605; see Lib. Cat., vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskh. Dated A.H. 838.

No. 856.

foll. 37; lines 19; size 9×5 ; 7×4 .

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated, Patan, A.H. 1037.

Scribe: كمال الدين بن شريف.

No. 857.

foll. 119; lines 17; size $7\frac{1}{2} \times 8$; $5\frac{1}{2} \times 6$.

كتاب التوابين

KITĀB AT TAWWĀBĪN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Sūfism is specially confessed in the presence of the penitent's Shaikh. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or توابين, from ancient times up to his own day. The work is based on the Qur'ān, Hadīq, sayings of the Sūfis, and anecdotes of pious men transmitted from one of the author's Shaikhs. The work is divided into the following six parts, each of which begins with the author's Isnād, commencing from one of his Shaikhs:—

(i) foll. 1-3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two foll. in our copy deal with the Tawbah of the prophets, Da'ūd, Mūsā and Yūnus. The third fol. deals with the Tawbah of King Saul (Saul), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) foll. 2-23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muhammed, described under the two following heads: (i) ذکر التوابین من الامم (ii) ذکر التوابین من الانبياء

أحاديث الانبياء

(iii) foll. 24-27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head:—

اخبار التوابين من اصحاب رسول الله صلى الله عليه وسلم *

(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

* ذكر التوابين من ملوك هذه الامة

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imâms, Sûfîs, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الانمأة رضي الله تعالى عنهم (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

* ذكر خبر (توبة) جماعة من اسلم ابنا تذا شهدة بنت احمد
بن الفرج الابري الخ

Author: Muwaffiqaddin Abû Muâmmad 'Abdallâh bin Ahmad bin Muâmmad Qudamah al Maqdisi موفق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي, a famous Hanbalî scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammâ'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamâ'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Bağdâd, where he studied under Shaikh 'Abdal Qâdir al Jili (see No. 851 above), Ibn Jawzi (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Bağdâd, he visited Mecca, Medina, Mauşîl and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on *Kharqî*, a work on jurisprudence. See for a copy of the same Cairo, vol. iii, p. 298. Some years after, he returned to Bağdâd, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Mużaffari in place of his brother, Abû 'Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Sûfi 'Abdallâh al Anṣârî (see No. 831 above); and when his teacher, Ibn Jawzi, criticised 'Abdallâh al Anṣârî for having taught

that God has similar bodily attributes to man (اصحاب التشبيه) he replied to his criticisms. Abū Shāma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King 'Aziz (A.H. 589-595=A.D. 1193-1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged.' In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 4627), a pupil of the author, wrote an independent biography of him. See for his life Mir'āt al Janān, fol. 387^b; Ibn Rajab, vol. ii, fol. 81-86; Dastūr al I'lām, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرائيل ومن في سبع سموات وحملة العرش والكرسي
يقولون يا خاطي ابن الخطاطي ما الذي رقال الى هبنا و كيف اجترأت
عليه و مرسى عليه السلام يبكي الخ *

The second part begins with the Isnād, thus:—

أخبرنا الشيخ القانوي الإمام ناج الدين أبو محمد عبد الشالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعى فى شهر ذى الحجه من
سنة خمس و تسعين و ستمائة قال إنما شيخ الاسلام مونق الدين أبو محمد
عبد الله بن احمد بن محمد بن قدامه المقدسى رضى الله تعالى عنه قال
إنما شيخ الاسلام محي الدين أبو محمد عبد القادر بن أبي صالح بن
عبد الله الجيلى إنما ابو بكر محمد بن العباس بن نجيم البراز ثنا يعقوب
بن يوسف الفزوي ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سماك عن عبد الرحمن بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه وسلم قال ان بنى اسرائيل استخلفوا خليفة عليهم بعد
موسى عليه السلام الخ *

It will be noted, from the above, that 'Abdal Qādir (see No. 851 above) was one of the author's Shaikhs, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التوابين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن قدامة المقدسي رواية القافي الامام تاج الدين ابي محمد عبد الخالق بن عبد السلام بن سعيد بن علوان الشافعى سماع لكاتب العبد الفقير الى الله سبحانه محمد بن عبد الولي بن ابي محمد بن خوان العنبلي *

From this, as well as from the *Isnâd* itself, we learn that Muham-mad bin 'Abdalwâlî, a scholar of the 8th century (see *Ad Durar al Kâminah*, vol. ii, fol. 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under 'Abdal Khâlfq, a *Shâfi'i* scholar and a *Qâdi* of Ba'labbâk, who studied the work under the author himself in A.H. 611, for which date see the *Isnâd* and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التوابين لابن قدامة العنبلي المكتوب في سنة ٦٩٥ وتأريخ
كتابه هذه النسخة سنة ٥٩٥ *

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349/2; Berlin, 8791, where the work, wrongly under the title of *Al-Muntaqâ Min Samarât Awrâq Kitâbi Akhbâr at Tawwâbin* by a certain Ahmad Maqdîsî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair *Naskh*.

No. 858.

fol. 8; lines 25; size 8½ x 6; 7 x 4.

الوصي

AL WASIYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Tabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imāms (Abū Ḥanīfa, Mālik Shāfi'i and Ḥanbāl) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشیخ الامام موثق الدين ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي رحمة الله تعالى الحمد لله ذي الوجه الكريم و القضل العظيم اما بعد فقد سألفي بعض اخوانی الصالحين ان اكتب وصیة ثم بدا لي الآن ان اجتهد الى مسالته و ان اكون من الدالين على الخيرحين عجزت عن عمله الخ *

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 859.

fol. 332; lines 26; size 11×8; 8½×3½.

شمس المعارف و لطائف العوارف
SHAMS AL MA'ĀRIF WA LATĀ'IF
AL 'AWĀRIF.

A work on Sūfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers ادعية, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ān, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

شهادة ازل فمن نور هذه الشهادة اتت المصلفوون علما فلهم ذلك *

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Ḥāj. Khal., vol. iv, p. 75, who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصد من فصول هذا الكتاب ان يعلم بذلك شرف اسماء الله سبحانه و ما اودع في بعثتها من انواع الجواهر الحكيمات و كيف

التصريف باسماء الدعوات وما تابعها من حروف النور و الآيات يتصل بها الى
الحضرۃ الربانية من غير تعب وما يتوصل بها الى رغائب الدنيا الخ
• The preface, as given by Hāj. Khal., *loc. cit.*, begins as follows:—
الحمد لله الذي اطلع شموس المعرفة •

Author: Muhiaddin Abu'l 'Abbás Aḥmad bin 'Alī bin Yūsuf al Būni , معي الدين ابو العباس احمد بن علي بن يوسف البوني of the 7th century A.H., well known as a cabballistic writer. On fol. 182^b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdāl,¹ thus:—

و ذلك اني لما رحلت و هاجرت من مصر و جئت الى زيارة
بيت المقدس اذ اذا برجل من الابدال وقد تعرض علي و سلم علي
و قال لي الخ •

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824/4; Leid., vol. iii, p. 171; Berlin, No. 4125, where the contents of the work are fully described.

No. 860.

fol. 283; lines 21; size 8½ x 5; 6 x 3.

موارف المعارف

'AWĀRIF AL MA'ĀRIF.

A very reliable copy of 'Awārif al Ma'ārif, studied by certain famous Sūfis of Gujarat mentioned below. The present composition is

¹ Muhammadans, and especially the Sūfis, believe that Abdāl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. *Mishkāt*, chapter xxiii, a reliable work on Ḥadīq (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Sūfis and scholars as the most authoritative work on Sūfism. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis. In the first and sixth chapters of the work, the author throws light on the origin of Sūfism in Islam and on the philology of the word Sūfi.¹ The principal mystical stages, as well as the aphorisms of the Sūfis, are also discussed in the present work, which was composed in Mecca. The Isnād of Ḥadīṣ and of the sayings of the Sūfis, contained in the present work, commence from one of the author's Shaikhs. The work is divided into 63 'Bāb, which are fully described in Berlin, No. 2845.

Author: Shihābuddin 'Umar bin Muḥammad bin 'Ammāwāih As Suhrāwārdī شَهَابُ الدِّينِ عَمَرُ بْنُ مُحَمَّدٍ بْنُ عَمَّارِدِي (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abū an Najīb, the founder of the Suhrāwārdī order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahā'addin Zakariyā al Muṭlānī (d. A.H. 660 = A.D. 1261; see Taṣkīra-i 'Ulamā' Hind, p. 32), a well-known disciple of the present author, who came from Baġdād and settled in Muṭlān. In Bihar and Bengal it was introduced by another disciple of his, Jalāladdin at Tabrizi, who came from Persia, and after first visiting Delhi and Badāyūn, journeyed to Bihar and Bengal; see Mir'āt al Asrār, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyā al Muṭlānī, when they visited these parts of India. A large number of the leading Sūfis of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شأنه القوي سلطانه الخ

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625-27; Alger, No. 909; Berlin, Nos. 2845-7; Āṣafiyah Library, Nos. 40-42; Rāmpur, Nos. 217-20. The work was printed in Būlāq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Sūfi given in the present work, viz., Sūf, Ṣaff, Ṣufiyyah and Ṣafwat, the following six sources of origin are mentioned in other works: (i) Ṣūfān; see Tāj ul 'Urūs, vol. vi, p. 170; (ii) Banū Ṣūfiyyah; see Ansāb u Sam'āni, fol. 212; (iii) Ṣūfah (rotten piece of clothes); see Sharh i Nafahāt (Persian Hand-list, No. 1410, fol. 6); (iv) Ṣūfa (an Arab tribe); see Ġiyāṣ al Lugāt, p. 226; (v) Ṣauf; see also Ġiyāṣ al Lugāt, p. 100; (vi) Sophia, a Greek word; see Hughes, Dictionary of Islam, p. 608/ii.

شمس الدين ابن كمال الدين :.

The colophon runs thus:—

دفع الفراغ من تصوير هذا الكتاب الشريف المسمى بعوارف المعرف
علي يد اقل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم ولجميع المؤمنين والمؤمنات من شهر صفر ... سنة
اربع وثمانين وثمانمائة *

قويلت مرة بحمد الله : A note below the colophon which runs thus : A note below the colophon which runs thus : tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalāl, an eminent Sūfi of Gujārāt, and the author of *Raudāt i Shāhī*, a Persian work containing biographies of the Sūfis, in 24 volumes. He was also the author of several works on *Hadīq* and *Tafsīr*. He died in A.H. 1085=A.D. 1674; see *Tadkira i 'Ulamā' i Hind*, p. 214; supplement *Mir'āt Alīmādi*, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalāl Maqṣūd 'Ālam (d. A.H. 1059=A.D. 1649; see *Tadkira i 'Ulamā' i Hind*, p. 216), studied the work from the present copy under his grandfather, Maqbūl 'Ālam (d. A.H. 1045=A.D. 1635; see *Tadkira i 'Ulamā' i Hind*, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Alī Mashhādi jointly studied 16 *Bāb* of the work under the above-mentioned Maqbūl 'Ālam, and the rest of the work under Jalāl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقراءة سيدني و سندني والدي و استاذني
و مولاي ملحد الكمال و الفضل و الفضال مولانا سيدنا الجلال سلمه الله
تعالى و كان سلمه الله تعالى يقرأ على سيدة و شيخه ... و استاذه ...
و والده الامجد مولانا السيد المخاطب بمقبول عالم دام الله جلاله فكان
سماعي و قراءة سيدني سلمه الله على سيد سيدني دام جلاله في سنة اربع
و اربعين و ألف ثم اقرأت لزبدة اخوانني في النقى و عددة اعوانني على
المهدى السعيد الازى الابدى السيد على المشهدى وفقة الله لما يحب
و يرضى بعد ان كان قرأ سنة عشر بابا على سيد سيدني دام جلاله
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادى الاولى
خمسين و ألف كتابة مملوك اهل البيت النبوى جعفر بن جلال الشافى
الرضوى الخ *

A second note, written by the same Ja'far bin Jalāl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Sūfis, under his father, thus :—

سُعْتُ أَيْضًا عَنْدَ قِرَاءَةِ أَكْثَرِ الْعُلَمَاءِ وَالصَّالِحَاءِ عَلَى سَيِّدِي دَامَ جَلَالُهُ
وَكَانَ ذَلِكَ فِي سَنَةِ خَمْسٍ وَّخَمْسِينَ وَالْفَ لِيْمَ صَلَّى عَلَى مُحَمَّدٍ
وَآلِهِ وَسَلَّمَ *

In a third autograph note, he tells us that one 'Abdal Ḥafūr and his brother jointly studied the work under him, thus :—

سَعَ هَذَا الْكِتَابُ مِنْيَ بِقِرَاءَةِ أَخِيهِ الْكَبِيرِ ... عَبْدُ الْغَفُورِ ... كَتَبَهُ جَعْفَرُ
بْنُ جَلَالِ الدِّينِ مَقْصُودُ عَالَمٍ *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Ḥasan Khān, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776/11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Sūfi Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus :—

مَالِكُهُ كَلِيلُ عَنْبَةُ الشَّاهِيَّةِ مَمْلُوكُ أَهْلِ الْبَيْتِ النَّبِيُّ جَعْفَرُ بْنُ
جَلَالٍ مَقْصُودُ عَالَمِ الشَّاهِيِّ الرَّغْوَيِّ سَنَةُ ١٠٥٧ *

Foll. 280-83. وَصَاحِبَا شِيخِ زَيْنِ الدِّينِ أَبِي بَكْرِ الْخَوَافِيِّ Waṣayāh Shaikb Zainaddin Abū Bakr al Khawāfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Sūfis, by Zainaddin Abū Bakr al Khawāfi. Zayn al-din Abū Bakr al Khawāfi. He died in A.H. 838=A.D. 1435. See, for his life, Mujmal Faṣīḥī, fol. 264; Nafāḥāt, p. 569.

Beginning :—

وَقَدْ شَرَطَ سِيدُ الطَّائِفَةِ جَنِيدُ قَدَسَ اللَّهُ سُرَرَةُ ... الْأَوَّلُ دَوَامُ الْوَضُوءِ *

No. 861.

fol. 361; lines 17; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.*

عبد بن جمال كانواسي :

Five fol. at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muhammad Siddiqi in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Ali, the fourth Caliph, which begins thus:—

من مقالات حضرت علي كرم الله وجهه طببت الرقة فوجدتها في
التوابع الخ *

No. 862.

fol. 242; lines 21; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskh, and the rest of the MS. in fair Naskh in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

fol. 430; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

DAWÂRIF AL LATÂ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon:—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ
من مصنفه سنة ثمانينه وعشرون ثمانينه *

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awârif by 'Ali Mahâ'imi (who died in A.H. 835), with the

title *Dawārif al Laṭā'if*, is mentioned in *Subḥat al Marjān*, fol. 89; and we may assume that this is the work in question. The full name of the commentator runs thus: 'Alī bin Aḥmad bin 'Alī bin Aḥmad al Mahā'imī. علی بن احمد بن علی بن احمد المہائی. He was a scholar and Sūfi of the Wujūdiyah group (see No. 865 below), and belonged to the Nā'iti tribe of Kukan (in Gujarat). This tribe consisted of the descendants of certain Quraishi Arabs, who, suffering persecution at the hands of Ḥajjāj bin Yūsūf Aṣ-Ṣaqafī (d. A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwān (A.H. 65-86=A.D. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadīṣ, *Tafsīr*, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a *Tafsīr* mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us: (i) *Adillat* at *Tawhīd*, a work on theology; (ii) Commentary on *Nuṣūs*, see No. 892 below; (iii) *Risālat u fi Wujūh al I'rāb*, in which, according to the statement in the preface as quoted in *Subḥat al Marjān*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'rāb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ān: الْمُذَكَّرُ الْكِتَابُ لِرَبِّ فِيهِ هَذِهِ الْمُقَيْنَ. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432; see *Taqkira i 'Ulamā' i Hind*, p. 147; *Hadā'iq al Ḥanafiyah*, p. 371; *Subḥat al Marjān*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning:—

الحمد لله الذي على ان جمع في الانسان بين فصوص تجليلات الذات
..... و بعد توفى الملك الوهاب ان الحق به (عوارف المعرف)
شرحًا و الهمجي ان اسمية ذوارف اللطائف قوله الحمد لله العظيم
شانه الحمد تعريف الذات ببعض صفات الـ *

Written in fair *Naskh*. Dated Khaibar A.H. 1153.

Scribe: شیخ قلندر ابن محمد عبد الله الملقب ببنی حلیم.

No. 864.

fol. 25: lines 31; size 11×8; 9×5].

ارشاد المربيين

IRSHÂD AL MURIDIN.

A rare and useful manual of Sufism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Fasl*, with which the work ends:

باب المجاددة (4). باب التربية (3). باب في امتطالحاتهم (2). باب الطرق (1).
 باب الخوف (8). باب الصمت (7). باب التقوى (6). باب العزلة و الخلوة (5).
 باب الخشوع و التواضع (11). باب الجوع (10). باب العزف (9). و الرجاء
 (15). باب القناعة (14). باب العدد و الغيبة (13). باب مخالفة النفس (12).
 (19). باب الصبر (18). باب المقامات (17). باب الشكر (16). باب التوكل
 (23). باب الإرادة (22). باب العبرة (21). باب الرضا (20). باب المراقبة
 (27). باب العزبة (26). باب العباء (25). باب الأخلاص (24). باب الاستفادة
 (31). باب حسن الخلق (30). باب الفراسة (29). باب الفتنة (28). باب الذكر
 (34). باب الولي والولابة (33). باب الغيرة (32). باب العهد و الشفاء
 (38). باب الادب (37). باب التصوف (36). باب الفقر (35). باب الدماء
 (42). باب الموتى (41). باب التوحيد (40). باب الصحبة (39). باب السفر
 باب السماع (45). باب حفظ قلوب المثائج (44). باب المحبة (43). باب المعرفة
 في المسائر. *Fastl*. باب وصية العزيز (47). باب الكرامات (46).

ارشاد المریدین من : A note on the title page, which runs thus: تصنیف قطب العاملین و غوث الواصلین شیخ شهاب الملة والدین سهروردی قدس سرہ, tells us that the present work is *Irshād al Muridin* by Shihābuddin as Suhrawardi; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of Shihābuddin; and a work with the same title by Ibn Jawzi (d. A.H. 597=A.D. 1200; see Lib. Cat., vol. x, p. 24) is mentioned in Hāj. Khal., vol. ii, p. 25. A work bearing the present title by Shihābuddin as Suhrawardi is mentioned in Rampur Hand-list, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of Shihābuddin, agrees verbatim with a passage on fol. 15^b of the present work.

وقال الشيخ شهاب الدين قدس سره التوكل أن يكل المرأة أمرها إلى الله تعالى ويرضى بما يجري عليه همس قضاة الله تعالى في قدرة و التوكل

محله القلب و المحركة بالظاهر لا يغافلي توكل القلب بعد ما تتحقق العبد ان
التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا
اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Rāmpūr Hand-list, regarding the author of the work, is correct.

Beginning :—

الحمد لله هدانا لهذا اما بعد فقد التمس مني زمرة
اصدقاء ان اجمع لهم مختصرًا في بيان ارباب السلوك فلتجتني
الى ذلك و ارددت فيه جميع الابواب يتعلّق بهذا الفن الخ *

In the first *Bāb*, the author tells us that while there are various orders of Sūfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God :—

طرق المشائخ مختلفة لأن مقاماتهم و احوالهم مختلفة و كل شيخ وضع
طريقة على ما هو عليه من الحال و المقام و اما الحقيقة فهو الحصول
الى المقصد و مشاهدة نور التجلى *

Written in good Naskh. Not dated; apparently, 13th century
A.H.

No. 865.

fol. 283; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

الفتوحات الكبيرة

AL FUTŪHĀT AL MAKKIYAH.

A big work on Sūfism and asceticism, divided into 560 *Bāb*, the last *Bāb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bāb* is subdivided into several *Fasl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956/1 below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of طواف (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of وحدة الوجود (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the Sūfis into two groups, viz., the Wajidiyah (Noumenalists) who support the theory, and the Shahidiyah (Phenomenalists) who reject it. Orthodox Muhammadans and Sūfis of the Shahidiyah group hold it to be invalid under Islamic principles. The subject is fully discussed in Al 'Urwah, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bāb*.

Beginning:—

الحمد لله الذي اوجد الاشياء عن عدم الخ *

Author: Muhiaddin Muhammad bin 'Ali, معی الدین محمد بن علی, commonly called ابن العربي (Ibn al 'Arabi). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v, part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v, *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work:—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بانتهاء الكتاب
على ما امكن من الابصار والختصار وهذا هو الصل بخطي فتني لا
اعمل لنصنيف من مصنفاتي مسودة اصل الخ *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and hand-writing, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99; Asafiyah, Nos. 31-34; Rāmpur, Nos. 238-42.

No. 866.

foli. 287; lines 38; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bāb*, thus: الباب الثاني و السبعون في الحج و اسراره. It ends with the 43rd *Fasl* of the 198th *Bāb*.

Written in fair Naskh. Dated A.H. 994.

No. 867.

foli. 296; lines 35; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. III.

The third volume of the same, beginning with the 44th *Fasl* of the 198th *Bāb*, thus: الفصل الرابع في اللطيف من النفس. It ends with the 366th *Bāb*.

Written in fair Naskh. Dated A.H. 994.

No. 868.

foli. 137; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Bāb*, thus: الباب السابع والستون وثمانون في مفردة التوكيل. It ends with the 560th *Bāb*, the last *Bāb* of the work.

Written in fair Naskh. Dated A.H. 995.

Scribe: يعني بن قاسم العليف.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yahyā bin Qāsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alā'uddin Beg, a noble of the Court of Sultan Murād III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty:—

في فوقة مورقة سيدنى سيدنى الكريم العالى امير اللواء الشريف السلطانى

علاء الدين يك اعلى الله مجددة و ذكرة الخ

We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rūmī, a well-known scholar and Amir al Umarā', who died in A.H. 1023=A.D. 1614; see *Khulāsat al Aṣar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

سما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى
ذنبه مغفراً و عيده مستوراً *

No. 869.

fol. 539; lines 47; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 8\frac{1}{2}$.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskh within gold-ruled borders. All the headings to the *Bāb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskh. Dated A.H. 1011.

Scribe: احمد بن عبد الله الجزري.

No. 870.

fol. 280; lines 29; size $8\frac{1}{2} \times 5$; 6×3 .

فصول الحكم

FUŞÜŞ AL HIKAM.

A work on Ṣūfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damascus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24^b to his own composition, *Al Fatūḥāt* (see No. 865 above), which was composed in A.H. 629, thus:—

و قد بینا هذا في الفتوحات المكية *

A large number of scholars and Sūfis devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Fass*, which are fully described in Berlin, No. 2876.

Author: Muhiaddin Muhammad bin 'Ali Ibn al 'Arabi محي الدين محمد بن علي ابن العربي (d. A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكم على قلوب الكلم الخ *

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i, No. 120; Alger, No. 910; Åsafiyah, No. 35; Rāmpūr, Nos. 248-49.

The work was printed in Būlāq, A.H. 1252.

Written in bold Naskh. Not dated; apparently, 10th century A.H.

No. 871.

fol. 38; lines 31; size 11 x 8; 9 x 5½.

The Same.

Another copy of the same, written in minute Naskh. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manāzil as Sā'irin* (see No. 832 above) and of MS. No. 873 below—the scribe of the last-named work, Nūraddin, being presumably scribe of all three.

No. 872.

fol. 175; lines 13; size 10 x 6½; 7 x 3.

The Same.

Another copy of the preceding work, written in Naskh. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

foll. 25; lines 31; size 11 x 8; 9 x 5½.

فِكُوكُ الْفَصْوَصِ

FUKŪK AL FUŞŪS.

A commentary on *Fuṣūṣ* (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faṣṣ* of the *Fuṣūṣ*, composed at the request of Muaiyad bin Maḥmūd bin Sha'īd al Jandī (see No. 874 below), a disciple of the commentator.

By Ṣadraddin Abu'l Ma'āli Muḥammad bin Ishaq bin Muḥammad al Qūnawī مَدْرِ الدِّينِ أَبُو الْمَعَالِيِّ مُحَمَّدُ بْنُ إِسْعَاقَ بْنُ مُحَمَّدٍ الْقُونِيِّ. The commentator was born in Qūniyah, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaikh Muhiaddin Al 'Arabi, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaikh. He is equally famous as a Ṣūfi and a scholar; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day, Tūsi (d. A.H. 672=A.D. 1273; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Būhār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawī was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmī, the author of *Nafāḥat*, p. 645, omits to note the date of his death; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works: Brock., loc. cit.; Al Lawāqīh, fol. 209; *Habib as Siyar*, vol. ii, part i, p. 66; *Tāj at Tabaqāt*, vol. vii, part ii, fol. 589 (where mention is made of *Tāj al 'Alawi*, an independent and detailed biography of Qūnawī).

Beginning:—

الحمد لله الذي اطلع من مشرق غيبة الخفي شموس اذواره
الباهرة الخ *

For other copies of the commentary see Berlin, Nos. 2878-9; Cairo, vol. ii, p. 382.

Written in good *Naskh*. Dated A.H. 1045.

نور الدين ابو الرداد الوفائي الاذمرى Scribe: As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

fol. 359; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح فصوص الحكم

SHARH U FUŞUŞ AL HIKAM.

A very useful detailed commentary on *Fuşüs* (No. 870 above), composed under the direction of Qünawī (see No. 873 above), one of the Shaikhs of the commentator.

The preface is followed by a *Qaṣidā* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qaṣidā* is entitled *Qaṣidat u Dāliyah* in our copy; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qaṣidat u Ḡaibiyah*.

The commentator deals very fully, in fol. 8^b-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface, and certain other important theories.

This portion of the commentary was composed during the lifetime of Qünawī; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qünawī's death.

The preface of the commentary begins thus:—

حمد الحمد احق محمد الحق و احمدها في مجاميع الصدق.....
اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشأات هذا
الكامل الخاتم مفخر بي طي الماء

The *Qaṣidā* begins thus:—

مُؤيد لتفنن بمشهود شاهد ففي غيبة اقصى مقام قد

The last verse of the *Qaṣidā* runs as follows:—

نحمد الله بدوا دعويا و عائدا اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8^b, thus:—

قال الشيخ رحمة الله الحمد لله منزل الحكم قال العبد في خطبة الكتاب ستة عشر كلمة تحتوى على مثلها مباحث *

The commentary on the first *Faṣṣ* begins on fol. 59^a, thus:—

قال رضي الله عنه - فص حكمة البيبة في كلمة ادمية قد
سيق الكلام في الفص و الحكمة *

The text is generally prefaced by the words (the *Shaikh* said), and the commentary by the words (the servant said).

Commentator: Muaiyad bin Maḥmūd bin Ṣā'īd bin Muḥammad
أبيه بن محمد بن صالح بن محمد الصوفى العاقفى
الخطبى, a famous Sūfi and scholar of the 7th century A.H. He was
one of the favourite disciples of Qūnawī (see No. 873 above), to
whom he refers in his preface as follows:—

ولقد كان سيدى و سندى وقد ترقى الى الله تعالى محمد بن
اسحق بن محمد بن يوسف القوفى ثم اشار الى شرحه *

He died in A.H. 690=A.D. 1291; see Brock., vol. i, p. 451.
Another commentary written by the present author, on *Mawāqī' an*
Nuṣūm, a mystical work of Muhiaddin al' Arabi (see No. 865 above), is
mentioned in *Nafāḥāt*, p. 648.

For other copies of the present work see Berlin, No. 2880; *Āṣafiyah*,
No. 36; *Rāmpūr*, No. 188, where an old copy dated A.H. 911 is noticed.

Written in fair *Naskh*. Not dated; apparently, 12th century
A.H.

The MS. was for some time in the possession of one *Hifāzat*
Husain, whose note to this effect is found on the title-page as well as
at the end.

No. 875.

fol. 294; lines 21; size 9½ x 5; 7 x 3½.

شرح فصوص الحكم

SHARHU FUŞUŞ AL HIKAM.

A commentary on *Fuṣūs* (No. 870 above), composed at the
request of one Muḥammad bin Muṣliḥ, a friend of the commentator.
The present commentary is noted for its very simple style of
writing. Passages of the text, which is quoted verbatim, are prefaced
by the letter *م*, and the commentary on the same by the letter *ش*.

عبد البرزاق كمال الدين كاشاني By Kamāladdin 'Abdarrazzāq Al Kāshānī, a Sūfi of great repute, who is equally well known for his

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdiyah group of Sūfis (for whom see No. 805 above). His disputation with 'Alāaddīn as Samnānī (see No. 992 below), in support of the special theory of the Sūfis of the Wajūdiyah group, is fully described in *Nafahāt*, pp. 557-68. He is the best known among the disciples of 'Abdāssamad an Naṣānī, who awarded him a *Khirqā* (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in *Nafahāt*, *loc. cit.*; but Hāj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in *Mujmal Faṣīḥī*, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that 'Abdarrazzāq completed one of his compositions, viz., a commentary on *Maṇazil as Sā'irin* (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in *Mujmal Faṣīḥī* runs as follows:—

سنة احدى و ثلاثين و سبعمائة اتمام شرح منازل السائرين
خواجة عبد الله تصنیف شیخ کمال الدین عبد الرزاق الکاشانی فی يوم
الاثنتين رجب الاعم *

Again, on fol. 211^b of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة ست و ثلاثين و سبعمائة وفات شیخ کمال الدین عبد
الرزاق الکاشانی فی ثالث محرم صاحب شرح فصوص و شرح منازل
السائرين خواجة عبد الله الانصاری و دفن هنالک فی الشانقة التربینی
..... فی جوار مسجد الجامع و کان قدابس الخرقة من ید الشیخ
عبد الصمد الاصفهانی النطنزی و هو لبسها من ید الشیخ نجیب الدین علی
برنیش و هو من ید الشیخ ابی حفیظ شهاب الدین عمر السهروری *

Beginning:—

الحمد لله الواحد بذاته و كبرياته الواحد بصفاته و اسمائه الف ..

For other copies of the work see Paris, No. 1342; Alger, No. 912; Rāmpūr, No. 191; Āsafiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century.

No. 876.

fol. 203; lines 31; size 10½ × 6½; 8½ × 4½.

طلع خصوص الكلم في معانيه خصوص الحكم

MATLA'U KHUSUŞ AL KILAM Fİ
MA'ÂNİ FUSUŞ AL HIKAM.

A detailed commentary on *Fusūs* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Fasl*. This Muqaddimah was dedicated to Khawája Giyásaddin Muhammad (d. A.H. 736 = A.D. 1337), a well-known Minister of Persia; see *Mujmal Faṣīḥī*, fol. 210^b.

Commentator: Dā'ūd bin Maḥmūd al Qaisārī al Ḥanafī داود بن محمد القیصری الحنفی, a well-known Sūfi of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzāq (see No. 875 above), whom he mentions in the Muqaddimah as his Shaikh. He is the author of several other commentaries on mystical works. He died in A.H. 751=A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:—

Foll. 21-203. Commentary, which begins thus:—

الحمد لله رب العالمين قال الشيخ الحمد لله
مفرز الحكم على قلوب الكلم شروع فيما يجحب على جميع العباد
بـ الحمد والثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairoe vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

fol. 432; lines 17; size 10×5 ; 7×3 .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين قال الشيخ الحمد لله منزل
الحمد على قلوب الكلم شروع فيما يحبب على جميع العباد من الحمد
و الثناء عليه الخ *

Written in fair Naskh. Not dated; apparently, 12th century
A.H.

No. 878.

fol. 49; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة شرح الفصوص

MUQADDIMA TU SHARH A FUŞÜS.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with fol. 2-20 of No. 876 above.

It begins abruptly thus:—

ولما كان التعلم بهذه الأسرار مسوقنا على معرفة أصول وقواعد اتفق
عليها هذه الطائفة *

Written in Nasta'liq. Dated A.H. 1112.

Scribe: بار محمد الجشتي الغارقى. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

fol. 343; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح فصوص الحكم

SHARH U FUŞUŞ AL HIKAM.

An autograph copy of a commentary on *Fuṣūṣ* (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying *Fuṣūṣ*, with the help of existing commentaries on the work which he collected for the purpose.

نور الدين عبد الرحمن بن احمد الجامي
By Nûriddîn 'Abdarrâhîm b. Aḥmâd al-Jâmî, a well-known poet, Sûfi and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خوانم قلوب اولى الهم بفصوص فصوص الحكم
..... اما بعد كتاب فصوص الحكم ثم افي كفت
ربية من الزمان مشغوفاً بمعطالعته ولم اجد استاذًا يعن علي بشرح مشكلاته
..... فقصدت الى جمع شروحه وطالعتها مرتاً بعد اخرى وراجعت
اليها كرتة بعد كرتة واقفت اليه ملائج في اثناء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد وفق للغراج عن فك ختام هذه الفصوص العبد المتدلل
بالشخص عبد الرحمن بن احمد الجامي في سلك شهر
ستة ست و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفي الشیعی المصنف فی الثاني عشر من ربیع الاول سنہ ٦٣٨
بدمشق تم بالخیر و الحمد لله *

For other copies of the commentary see Berlin, No. 2883: India Office, No. 847/8; Râmpûr, No. 189; Åsafiyah, No. 36.

Written in fair *Naskh*. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

No. 880.

foll. 268; lines 17; size 9×6 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair *Nasta'līq*. Not dated; apparently, 11th century

A.H.

No. 881.

foll. 420; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

جوهر النصوص في حل
كلمات الفصوص

JAWĀHIR AN NUSŪS FI HALLI
KALIMĀT AL FUSŪS.

A very useful commentary on *Fusūs* (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

عبد الغني بن اسماعيل التابلسي
ع^دد الغن^ي بن اسماعيل التابلسي
a prominent scholar and author of the 12th century A.H. He died in
A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بذاته ثبتت الا عيال وبصفاته تفصلت الا كوان.....
اما بعد فيقول عبد الغني التابلسي فسيا الحنفي مذهبها
..... القادري مشربا هذا شرح وضعته على نصوص الحكم
اما رأيت شروده مغلقة العبارات و صعبه الا شارات فاردت ان ارفع مشكله
..... و سميتها جواهر النصوص في محل كلمات الفصوص الخ *

For other copies of the commentary see Berlin, No. 2886; Wien, No. 1902.

The following note below the colophon:—

تم تصحيحه على نسخة المؤلف التي بخطه الشريف
على احمد الثاني الخالدي الذاشبندى في رمضان سنة الف و مائتين
تسعة و ثمانين •

tells that the present MS. was compared with the autograph copy of the work in A.H. 1289; and from this we may conclude that the present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

foll. 8; lines 25; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$

نقش الفصوص

NAQSH AL FUŞÜS.

An abridgment by the author himself, Muhiaddin al 'Arabi, of *Fuṣūs* (No. 870 above). Some one, in the following note on the title-page, says that Abu'l Maḥāsin Ad Dihlawi (*d.* A.H. 795=A.D. 1396) composed a commentary on the present abridgment in six *Kirāsa*, each *Kirāsa* being equal to ten foll.:—

و هو مختصر الفصوص وقد شرحة الامام العلام المحقق المدقق
امام عصره و فريد دهره ابو المحسن بن شرف الدين الذهلي رحمة الله
تعالى و نفع به و بعلومه و قدر شرحة المذكور في ستة كراسة و سماه كتاب
عين الفصوص •

A copy of this commentary, which is in Arabic, is noticed in Əṣafiyah Library, No. 211. Jāmi (see No. 879 above) composed a Persian commentary on this abridgment; for copies of which see India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning:—

اعلم ان الاسماء الحسني تطلب بذراتها •

Only one other copy of the present work is known to us; see Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 883.

fol. 236; lines 17; size $10\frac{1}{2} \times 7; 8 \times 4\frac{1}{2}$.

انفاس الخواص

ANFĀS AL KHAWĀSS.

A commentary on the commentator's own abridgment of *Fuṣūṣ* (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muhibballāh al Allāhābādi محب الله الله أبادي, a famous scholar and also well known as a Sūfī, a supporter of the Wujūdiyah group (see No. 865 above). He was a native of Saipur in Awadh, but settled permanently in Allāhābād. According to his own statement in the preface, he was a disciple of Abū Sa'īd, the great-grandson of 'Abdal Qaddūs of Ganguh (*d. A.H. 945=A.D. 1538*). Besides the present work, he is the author of the following eleven works, which are enumerated in *Ta'kira-i 'Ulamā-i Hind*, p. 175: (i) شرح (ii) غایة الغایات (iii) رسالة هفت احکام (iv) فصوص الحكم فارسی (v) عبادة اخض الخواص (vi) طرق الخواص (vii) مقالیط عامة (viii) سر الخواص (ix) مناظر اخض الخواص (x) رساله وجرد مطلق (xi) رساله تسویه رساله رسکنی.

Muhibballāh died in A.H. 1058=A.D. 1648. See, for his life *Ta'kira-i 'Ulamā-i Hind*, *loc. cit.*; *Hadā'iq al Ḥanafiyah*, p. 412.

Beginning:—

الحمد لله الذي لا حمد لما سوا ثم نظرت الى فصوص الحكم و شرحه ... فلاختصرته على ما تقف ان رجعت الى المختصر ثم لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظر الاطالبيين المعجبين فأخذت في تسویه و رتبته على عدة انفاس فسميتها بالانفاس الخواص الخ

Only one other copy of the present commentary is known to *ms.*; see Rāmpur, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

No. 884.

foll. 14; lines 13; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

اسرار الخلوة

ASRĀR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sufism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muhiaddin Ibn al 'Arabi. معنی الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدع الخ *

For other copies of the work see Berlin, Nos. 2916-17; Br. Mus. No. 886; India Office, No. 657/1.

Written in good Naskh. Not dated; apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Wali bin Muhammed Sa'dallah, a note written by whom is found on the title-page.

No. 885.

foll. 53; lines 11; size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

شرح اسرار الخلوة

SHARH U ASRĀR AL KHALWAH.

A very useful commentary on the preceding treatise by Muhiaddin Ibn al 'Arabi, adding certain important information relating to the subject-matter of the text.

By Qutbaddin 'Abdalkarim bin Ibrahim bin Sibt u 'Abdalqadir al Jili, قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلاني, a famous Sufi and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muhiaddin Ibn al 'Arabi. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which Al Insan al Kamil, a work on Sufism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarim al Jili:—

الجزء الاول من شرح اسرار الخلوة للشيخ عبد الكريم الجيلي *

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of *Al Insān al Kāmil*, which is undoubtedly a composition of 'Abdalkarim al Jili:—

تمت تمام شد الرسالة المسمّاة باسرار الخلوة للشيخ محي الدين العربي مع شرحة مؤلف الانسان الكامل *

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair *Naskh*. Not dated; apparently, 11th century A.H.

One 'Abdalqādir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من موهب الجليل القادر على عبده الاحقر الفاجر عبد القادر عفني الله عنه *

No. 886.

fol. 8; lines 14; size 8 x 6; 5½ x 3½.

امطلاحت المصوقة

İSTILAHĀT AS SŪFIYAH.

A treatise, in which are explained important technical terms relating to Sūfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muhiaddin Ibn al 'Arabi. محي الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله وسلام على عباده الذين اعطى اما بعد فانت اشرت اليها بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله بينما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مشفاعتنا و مصنفات اهل طريقنا مع عدم معرفتهم بما طربنا عليه من الالفاظ التي بها يفهم بعضهم من بعض فلجمت الى ذلك ولم استوعب كلها و لكن انتصرت على الهم *

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Rāmpūr, No. 295, under the title *Kitābu Sharḥ i Alfāz Aṣ Ṣūfiyah*. Again, in India Office, No. 657/5, the title of the work is given as *Risālatu Sharḥ-i Alfāz al Lati Tadāwalathu Aṣ Ṣūfiyah*.

The author of *Faṣl al Khitāb*, a most reliable work on Ṣūfism, fol. 178^b quotes the following passage from the present work (cf. fol. 5^b); but is not aware of who the author was.

قال بعض كبار العارفين ... في شرح الفاظ التي تداولتها الصوفية المحققون من اهل الله ... التلويين ينتقل العبد في احواله وهو عند الاكثرين مقام الواقع و عندنا هو افضل المقامات الخ *

Written in ordinary *Naskh*. Not dated; apparently, 13th century A.H.

Scribe: سعد الدين بن شيخ محمد

No. 887.

fol. 55; lines 27; size 9×6; 7×4.

التدبرات الالهية في اصلاح المملكة الانسانية

AT TADBIRĀT AL ILĀHIYAH FI ISLĀH
AL MAMLUKAT AL INSĀNIYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qādīs and others, are expounded. The

work is divided into a *Tamhîd* (fol. 3-5), *Muqaddimah* (fol. 6-9), and 17 *Bâb*, which are enumerated below. The last *Bâb* is again subdivided into five smaller *Bâb*, of which the fifth contains *Wasiyyah* (testament, containing instructions for novices).

- I. foll. 10-14. الباب الأول في وجود الخليفة الذي هو ملك ^{*}
البدن و أغراض الصوفية فيه *
- II. fol. 15. الباب الثاني في اختلاف العلماء في معاييره و حقيقته *
- III. foll. 16-19. الباب الثالث في إقامة مدينة الجسم و تفصيلها
من جهة كونها ملكاً لهذا الخليفة *
- IV. foll. 20-22. الباب الرابع في ذكر السبب الذي لجله وقع
العرب بين العقل و الجوى *
- V. foll. 23-29^a. الباب الخامس في الاسم الذي يخص الأئمماً
وحدة و في صفاتة و حالاته و ان الأئمماً
لا يكونوا واحداً من اربعة *
- VI. foll. 29^b-30^a. الباب السادس في العدل و هو قاضي المدينة
القائم بحكمتها *
- VII. foll. 30^b-32^a. الباب السابع في ذكر الرزير و صفاتة *
- VIII. foll. 32^b-35^a. الباب الثامن في الفرامة الشرعية و العكيبة *
- IX. foll. 35^b-38^a. الباب التاسع في عودة الكاتب و صفاتة *
- X. foll. 38^b-39^a. الباب العاشر في المسددين و العاملين و اصحاب
الجنابات و الخارج *
- XI. foll. 39^b-40^a. الباب الحادي عشر في الجنابات الى العصمة
الالهية و وقوف الأئمماً عليها و رفعها الى
الحق الملك سبحانه تعالى *
- XII. foll. 40^b-41^a. الباب الثاني عشر في السفراء و الرسل
المترجمين الى السائرين بعدينة البدن *
- XIII. foll. 41^b-42^a. الباب الثالث عشر في سياسة القواد والاجناد
و عوراتهم *
- XIV. fol. 42^b. الباب الرابع عشر في سياسة العرب و ترتيب الجيوش
عند اللقاء *
- XV. fol. 43^a. الباب الخامس عشر في ذكر السر الذي يغلب به اعداء
هذه المدينة *

الباب السادس عشر في ترتيب الغذاء الروحاني
على فصول السنة لاقامة هذا الملك
الإنساني وبقائه *

الباب السابع عشر في خواص الامصار المودعة
وكيف ينبغي ان يكون السالك في احواله *

الباب الاول من الباب السابع عشر من ابواب الكتاب في
معرفة افاقه العقل على نور اليقين *

الباب الثاني من السابع عشر من ابواب الكتاب [في]
العجب المانعة عن ادراك عين اليقين *

الباب الثالث من السابع عشر من ابواب الكتاب في
اللوح المحفوظ الذي هو الامام العبيين اولوح
المحروم للآباء *

الباب الرابع عشر من السابع عشر وهو الباب
الحادي والعشرون من الكتاب في اسباب
الوفرات والواجبات والتعرك عند السماع *

الباب الخامس من السابع عشر في الوصية (v) foll. 51^b-55
المربيين *

معي الدين محيي الدين محمد بن علي الرازي
محمد بن على العربي. See No. 865 above.

Beginning:—

قال العبد الفقير الى الله محمد بن علي الحاتمي الطائي
الحمد لله الذي استخرج من وجود علمه الى عينه فاني
سميت هذا الكتاب الصغير الحجم ... بالتدبرات الالهية في اصلاح المملكة
الإنسانية الخ *

For other copies of the work see India Office, No. 658/5; Bodl.,
vol. ii, p. 212.

Written in fair Naskh. Not dated; apparently, 10th century
A.H.

No. 888.

fol. 29; lines 4; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

عنقاء المغرب

'ANQÂ' AL MAĞRIB.

The present treatise was composed by Muhiaddin Al 'Arabi (معي الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus:—

حمدت الهي و المقام عظيم فابدا سرورا و الغواد كظيم

The treatise begins, after the preface, as follows:—

كنا قد الفنا كتابا روحانيا سميناه بالتدبرات الالهية وهذا

الكتاب المنصور المسمى في غيابات الازل عنقاء المغرب •

For other copies of the work see Berlin, No. 2894; Paris, No. 1339; Wien, No. 1906; Cairo, vol. vii, p. 46, Åṣafiyah, No. 39/2; Rāmpûr, No. 216.

Written in good Naskh. Not dated; apparently, 11th century A.H.

No. 889.

fol. 29; lines 17; size 7×5 ; $5\frac{1}{2} \times 4$.

العقلة المستوفزة

AL 'UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author: Muhiaddin Ibn Al 'Arabi (بني العربي). See No. 865 above.

Beginning:—

الحمد لله الواهب الذي افتح وجود السرى •

On fol. 24^b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24; Br. Mus., No. 886/24; Cairo, vol. vii, p. 380; Åṣafiyah, No. 48; Rampûr No. 295.

Written in good Naskh. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy:—

الحمد لله قرأت النسخة على نسخة المؤلف بخطه سنة

أحدى عشرة ثمانمائة *

No. 890.

fol. 107; lines 17; size 8×6 ; $6\frac{1}{2} \times 4$.

كتاب روح القدس

KITÂB U RUH AL QUDS.

A work containing mystical and moral instruction, composed for Abû Muâmmad bin 'Abdal'azîz al Qurâshî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Sûfism, no Sûfi is entitled to be called Ahl al Haqqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Tariqah (i.e., a devotee); and he goes on to criticise those Sûfis of Africa, who claim that they are Ahl al Haqqat, though not Ahl at Tariqat. Sûfis, who have adopted Sûfism from worldly motives, are also severely criticised by the author, thus:—

و صوفية صاف هم بالغرض الدنيا موشحون حانظروا السجادات
و المرقعات و لازموا الخوانق و الرباطات يأتي اليها من حلال
و حرام *

Author: Muhiaddin Ibn 'Arabi. See No. 865 above.

Beginning:—

الحمد لله رب العالمين من العبد الضعيف الناصح
الشفيق محمد بن علي بن محمد العربي الطائي الحاتمي و فقه
الله تعالى الى ولده فی الله تعالى و أخيه أبي محمد بن عبد العزيز بن
أبي بكر القرشي المبذوري نزيل تونس الخ *

Written in fair Naskh. Not dated; apparently, 12th century

No. 891.

foll. 51; lines 31; size 12×8 ; $9\frac{1}{2} \times 8\frac{1}{2}$.

النفحات الالهية

AN NAFAHĀT AL ILĀHIYAH.

A work on Sūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called *مقام القربة* (union with God). The author, in his preface, tells us that the following *Hadîṣ* encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work:—

ان لوبكم في ايام دهركم نفحات من رحمته لا تنتبهوا اليها *

Author: Sadraddin Abû'l Ma'âli Muhammâd bin Ishâq al Qûnawî صدر الدين ابو المعالي محمد بن اسحاق القوني (d. A.H. 672=A.D. 1373; see No. 873 above).

Beginning:—

حمدنا يستوعب كمالات اجناس النقاء و انواع المذاقب و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلسانني التعريف
والارشاد ان لوبكم في ايام دهركم نفحات من رحمته لا تنتبهوا اليها توجبت
الى ربى في معرفة التعريف والارشاد *

For other copies of the work see Paris, No. 1354; and Berlin, No. 1307, where the work is fully described.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين الوقالي الازموري.

This Nûraddin is also the scribe of MSS. Nos. 832, 871, 873 above

No. 892.

foll. 264; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الخصوص الى معنى النصوص

AL KHUSÛS ILÂ MA'NA AN NUSÛS.

A commentary on *Nusûs*, a concise treatise of Qûnawî (d. A.H. 672=A.D. 1373; see No. 873 above) on the mystical states. For a copy of *Nusûs* see Berlin, No. 3015.*

علي بن احمد بن احمد بن احمد Al Mahâ'imi (d. A.H. 835=A.D. 1431; see No. 863 above).

The commentary is preceded by a long *Muqaddimah* (fol. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم وبحمدك يا من بوجودة سموات السماء و الصفات
وارض اعيانه المعمنات..... و بعد فيقول عبيد العلي الصمد احمد بن علي
بن احمد بن علي..... و كان كتاب النصوص مما ابرزة الشیعی المحقق.....
محمد بن اسحاق بن محمد بن يوسف القوئی مشرقاً بشموس هذا العلم *

The commentary proper begins on fol. 53^a, as follows:—

و آن آوان الشرع في المقاصد و أسأله التوفيق للصواب
قال الشیعی رضی عنه الحمد لله الحمد تعظیم الذوات
من محاسن الصفات الخ *

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin, No. 3016.

Written in beautiful *Naskh*. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

fol. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

ریاض الصالحین

RIYÂD AS ŞÂLIHÎN.

An old and valuable copy of *Riyâd As Şâlihîn*, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muhiaddin Abû Zakariyah Yahyâ bin Sharaf An Nawawi (معی الدین ابو زکریا یحیی بن شرف القوی) (d. A.H. 676=A.D. 1278; see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الواحد القهار مكتوب الليل على النهار فرأيت
 ان اجمع مختصرا من احاديث الصحيحه مشتملا على ما يكون طريقا
 لاصحه و محصلا لآداب الظاهرة و الباطنة جامعاً للتزكية و التهذيب و سائر
 انواع آداب السالكين من احاديث الرزد و رياضات النفوس و تهذيب
 الاخلاق و طهارات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر
 رمضان سنة سبعين و ستمائة و اربع الف ربع من كتابته يوم السبت الخامس
 والعشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176/8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام فريد دهرة
 ابي زكريا يحيى النوروي على الشيخ الامام علي بن ... ابراهيم
 بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه شرف
 الدين الخطاب بن سليمان بن مهابيل الريدى شهاب
 الدين احمد بن شيخ مخلص الشافعي و ذلك في مجالس عديدة آخرها
 في يوم احد السابع والعشرين من ذى الحجه سنة خمس و سبعين
 بدار الحديث التورية و اجاز الشيخ فسخ الله تعالى في مذنه ...
 لمن سمعه بتماله جميع ما يجوزله روايته بشرطه عند اهله و كتب احمد
 بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Hâdiâ Nûriyah, at Damascus, under Ibn al 'Attâr (d. A.H. 724=A.D. 1324; see Ad Durâr, vol. ii, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus:—

مَحْسُونُ السَّمَاعِ وَالْجَازَةِ الْمَذْكُورَانِ كِتَبَهُ إِبْنُ الْعَطَّارِ عَفْيُ اللَّهِ عَنْهُ *

Ahmad bin Husain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'azîz, in Mecca, A.H. 1288:—

مَنْ نَضَلَ اللَّهُ ... عَلَى عَبْدِهِ الْفَقِيرِ عَبْدُ الْعَزِيزِ عَفْيُ اللَّهِ عَنْهُ

* شَوَّالُ سَنَةِ ١٢٨٨ مَكَّةُ الْمُشْرِقَةِ

The handwriting of this note is identical with the handwriting of the note by 'Abdal'azîz Bihârî, described in Lib. Cat., vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'azîz Bihârî.

No. 894.

fol. 60; lines 19; size 7½ × 5½; 5 × 3.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BUSTÂN AL 'ÂRIFÎN.

A work on Sufism and asceticism, in three Bâb. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers; the second, with some miscellaneous points; and the third, with certain miracles of the Sufis.

I. foll. 4-22. بَابُ فِي الْإِحْلَاسِ وَاحْضَارِ النِّيَةِ

II. foll. 23-36. بَابُ فِي تَفَالِسِ مَنْشُورَةِ

III. foll. 37-60. بَابُ فِي ذِكْرِ كِرَامَاتِ الْأُولَاءِ

Author: Muhibbâdîn Abû Zakariyâ bin Sharâf an Nâwâwi. معّي الدين ابو زكريا يحيى بن شرف النووي. See No. 893 above.

Beginning:—

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ مَتَّدِ الرِّزْقِ *

For other copies of the work, see Berlin, No. 3018; Cairo, vol. vii, p. 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نُرَازُ الدِّينِ إِبْنُ بَدْرِ الدِّرَبِينِ

No. 895.

fol. 65; lines 15; size 7 x 5½; 5½ x 4.

حل الرموز و مفاتيح الكنوز

HALL U AR RUMŪZ WA MAFĀTIH AL-KUNŪZ.

A work on Sūfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Sūfis. We may note that the author, basing his opinion on certain reliable Ḥadīṣ, enunciates an original and independent view on the subject of غناء (music), a point much disputed between the Sūfis and orthodox Muhammadians. He holds it to be valid, in general; see the following passage on fol. 49^b:

نَهَذَةُ الْحَادِيَّتِ نَصْ صَرِيحٌ فِي الصَّحِيحِ عَلَى أَنَّ الْغَنَاءَ وَاللَّعْبَ

لَيْسَ بِحَرَامٍ *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddin 'Abdassalām bin Aḥmad bin Ḥānim al-Maqdīsi عز الدين عبد السلام بن احمد بن حنيم المقدسي of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'āt al Janān, fol. 427^a.

Beginning:—

قال الشيخ الإمام العالم العلامة ... بقية سلف الصالحين عز الدين

عبد السلام بن الشيخ الإمام الزاهد التوز ... احمد بن شيخ غلام المقدسي

..... الحمد لله الذي نعم بمفاتيح الغيب و سميتها حل الرموز

و مفاتيح الكنوز الخ *

For other copies of the work see Berlin, Nos. 3010-11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1548, 350/2; Aṣafiyah, No. 89; Rāmpūr, No. 103.

Written in good Naskh. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdin al Qutbī: من كتب افقر العباد محمد اسعد ابن اكمل الدين القطبي الطف الله به

No. 896.

foll. 176; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

طهارة القلوب والخصوص لعلام الغيموب

TAHĀRAT AL QULŪB WA AL KHUDŪ'
LI ALLĀM AL GUYŪB.

A work on the principles to be observed in the religious and pious life, divided into 30 *Fasti*. The contents of the work are fully described in Br. Mus. Suppl., No. 235.

Author: 'Izzaddin Abū Muḥammad 'Abdal'azīz bin Alīmad bin Sa'd Ad Dirīnī Ad Dāmīrī Ad Dahrī, عَزَّالِدِينَ أَبُو مُحَمَّدِ عَبْدِالْعَزِيزِ بْنِ أَحْمَدِ بْنِ سَعْدِ الدَّمِيَرِيِّ الدَّهْرِيِّ a Shāfi'i scholar and a Sūfi of Egypt, who was born in Dirin (a small town in the Garabiyyah Province of Egypt), A.H. 612. The date of his death is not given in the biographical notice by Ḥāj. Khal., vol. iv, p. 172. Dr. Rieu, in Br. Mus. Suppl., *loc. cit.*, and Brock., vol. i, p. 451, quoting Al Munāwī, say that he died in A.H. 694, or according to some in A.H. 690 (for which date see also Ibn Mulaqqin, fol. 265) or 698. Isnāwī, fol. 201, and the author of Tāj at Tabaqat, fol. 877, give A.H. 697=A.D. 1298 as the date of his death; and this is supported by 'Abdal Wahhāb ash Sha'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567) in Al Lawāqīh, fol. 207. Al Lawāqīh is a very reliable biographical work, especially for the Sūfis of Egypt; and on this account we may perhaps accept the date given in that work. 'Izzaddin Abū Muḥammad is the author of a number of works, of which sixteen are enumerated in Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين بعد فهذا كتاب فيه فوائد يتذكر بها من
يصفى إليه بسعة قابل الم

For other copies of the work see Berlin, Nos. 8789-90; Paris, No. 1313; Goth., Nos. 648-9; Cairo, vol. ii, p. 45; Rāmpūr, No. 21. It was printed in Būlāq, A.H. 1297.

Written in good Naskh. Not dated; apparently, 11th century A.H.

Scribe: نظام بن رحمة الله

A seal of Qābil Khān, a noble of the Court of 'Ālamgīr, is found on the title-page.

No. 897.

foll. 40; lines 40; size 11×8 ; $9 \times 5\frac{1}{2}$.

مُنْتَهِي الدَّارَكُ

MANTAHĀ AL MADĀRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraculous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author discusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the *Qasidah Tā'iyah* of Ibn Fārid (d. A.H. 632=A.D. 1235). Jāmi, in *Nafahāt*, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Asl*, each of which is subdivided into several *Fasl*:-

- I. foll. 2⁴-16. الأصل الأول في ذكر رب الذات و تعليين الأسماء *
والصفات *
- II. foll. 17⁴-19. الأصل الثاني في ذكر صریحة الأرواح و عالم الملائكة *
- III. foll. 20-26. الأصل الثالث في ذكر تعليين عالم العمال و صریحة *
الاجام *
- IV. foll. 27-40. الأصل الرابع في ذكر نشأة الانسان و اطواره *
واحواله *

Author: Sa'īd bin Muhammād bin Aḥmad al Fargānī سعيد بن محمد بن احمد الفرغاني, commonly known as Sa'daddin. The biographers say that he was the author of a large number of works; but only the present work and one other are enumerated in *Nafahāt*. Our author received spiritual training under many Sūfis; but he is always known as the disciple of Qūnawī (d. A.H. 673=A.D. 1373; see No. 873 above). The date of his death is not given in *Nafahāt*; but Brock., vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning:-

الحمد لله القديم تعزز بجلال وحدانيته و لعما منَ الله تعالى
على عبده الفقير الى الله تعالى سعيد الفرغاني و سمي بمنتهي
المدارك الخ *

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of Sharh al Fusūs (No. 873 above), it appears that Nûraddin is also the scribe of the present MS.

No. 898.

fol. 159; lines 21; size 9×5 ; $7 \times 3\frac{1}{2}$.

وقاية السالك من الآفات والمهالك

WIQÂYAT AS SÂLIK MIN AL ÂFÂT
WA AL MAHÂLIK.

A work on Sûfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the Nafs Ammâra (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ân, Hâdiq and sayings of the Sûfis, and is divided into the following four *Naw'* and a *Khâtimah* :—

- I. foll. 7-20. النوع الأول من التقسيم في المعاصي *
- II. foll. 21-58^a. النوع الثاني من التقسيم في الطاعات *
- III. foll. 58^b-92. النوع الثالث من التقسيم في الأخلاق المخصوصة *
- IV. foll. 93-148. النوع الرابع من التقسيم في الأخلاق المخصوصة *

Foll. 149-154. *Khâtimah* (epilogue).

The *Khâtimah* deals with عرفة (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus: وقاية السالك من الآفات والمهالك لشیع الامام حجۃ الاصلام ابی حامد محمد بن محمد الغزالی نفع الله به المؤمنین tells us that the present work is by Gazzâli (d. A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than Gazzâli, viz., Shihâbaddin as Suhrawardi, who died in A.H. 632=A.D. 1234, is quoted on fol. 20^b, in the following passage from 'Awârif al Ma'ârif (see No. 860 above):—

ذکر صاحب العراف لطیفة في جنس ما يدخل البطن وما يصدث من الداء والزلة باستعمال الدوار قال رحمة الله ان الله تلطف حكمته الخ *

The author refers on fol. 50^b to another composition of his, *Iqtibâs al Fawâid*, in the following terms:—

و قد اتيانا من ذلك.....في اول كتابنا المسمى باقتباس الفوائد *

Neither this work nor the present one is mentioned in any catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awârif is referred to as رحمة الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning:—

الحمد لله الذي زرع حب الاجتباء و البداية في قلوب الاختصاص...
...و الصلوة و السلام على رسوله و نبیة محمدن الذي ساده غیره من الانبياء
..... و بعد فجمعت في هذا المختصر من اقوال العلماء العارفین
و الحكماء المقربین ما يحصل للمتجرد الاتکباء و يكون لداء العريد من شفاء
..... و سینة و قایة السالک من الآفات و المهاک و ليس غرضا في الكلام
على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام
على حقائقها و اسرارها الغامضة و خفايا الاقات و وساوس النفوس الخ *

Written partly in *Naskh* and partly in *Nasta'liq*. Dated A.H. 1054.

One Nizâmi, in the following note, tells that he purchased the present MS. in A.H. 1080:—

و قد ملکت بالشراء الصحيح في البلدة المعظمة قنوج خمسة
عشر من ربيع الآخر سنة ١٠٨٠ *

No. 899.

fol. 66; lines 12; size 8 x 6; 6½ x 4.

التنویر في اسقاط التدبر

AL TANWÎZ FI ISQÂT AT TADBÎR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tājaddin Abu'l Faḍl Aḥmad bin Muḥammad bin 'Atṭā'allāh al Iskandarānī تاج الدين ابو الفضل احمد بن محمد بن عطاء الله الاسكندراني, a famous scholar and Ṣūfi of Cairo, belonging to the Shādaliyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfis; but he is chiefly known as the disciple of Abu'l 'Abhās al Murisi (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥāḍarah, fol. 262). He was one of the declared adversaries of Ibn Taimiyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464/1). He died in A.H. 709=A.D. 1309. See, for his life and works, Mirāt al Janān, fol. 442; Ḥusn Al Muḥāḍarah, fol. 264^a; Ad Durar Al Kāminah, vol. i, fol. 169; Al Lawāqīh, fol. 118; Br. Mus. Suppl., No. 237/1.

Beginning:—

* الحمد لله المتفرد بالخلق والتدير الخ

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger., No. 881/2; Cairo, vol. ii, p. 77; Aṣafiyah No. 96; Rāmpūr, No. 74.

The work was printed in the Wahāmiyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

foli. 18; lines 19; size 8×5½; 6½×4½.

الحكم العطائية

AL HIKAM AL 'ATĀ'İYAH.

A work containing mystical maxims and aphorisms, divided into 30 *Bāb*. The present copy is defective for want of the preface.

Author: Tājaddin Abu'l Faḍl Aḥmad bin Muḥammad bin 'Atṭā'allāh Al Iskandarānī تاج الدين ابو الفضل احمد بن محمد بن عطاء الله الاسكندراني. See, for his life, No. 899 above.

The present copy begins abruptly thus:—

* ثلاثين باب العلم

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Rāmpūr, Nos. 101-2.

Written in fair *Naskh*. Dated A.H. 1105.

No. 901.

fol. 321; lines 17; size 10 x 6; 7 x 3.

شرح الحكم العطائية

SHARH AL HIKĀM AL 'ATĀ'IAH.

A detailed commentary on the preceding work; also known under the title, *Gaiṣ Al Mawāhib*. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bāb* there is here the first *Bāb*; and the first *Bāb* there is here the eighth.

By Muḥammad bin Ibrāhīm bin 'Abbād An Nafzī Ar Rundī مُحَمَّد بْن إِبْرَاهِيمَ بْن عَبْدِ النَّفَرِيِّ الرُّنْدِي, a Sūfi and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير إلى الله تعالى المعتمد في غفران ذنبه
على الله تعالى محمد بن إبراهيم بن عبد النفرى الحمد لله
المتفرد بالعظمة والجلال الخ *

The present commentary was printed in Būlāq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889; India Office, No. 696; Cairo, vol. ii, p. 97; Rāmpūr, Nos. 171-73.

Written in good *Naskh*. Not dated; apparently, 9th century A.H.

No. 902.

foll. 233; lines 25; size 8×6; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair *Naskh*. Not dated; apparently, 11th century A.H.

No. 903.

foll. 110; lines 18; size 8×6; 6×4.

الفرقان بين اولياء الرحمن و اولياء الشيطان

**AL FURQĀN BAINA AWLIYĀ' AR
RAHMĀN WA AWLIYĀ' ASH
SHAITĀN.**

A work in which the author explains the meaning of the term *Wali* (ولي), a title applied to a *Şöli*, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the *Qur'ān* and *Hadīṣ*. The contents of the work are fully described in Berlin, No. 2082.

Author: Abu'l 'Abbās Ahmad bin 'Abdalhalim bin 'Abdassalām ابو العباس احمد بن عبد الحليم بن عبد السلام, commonly called Ibn Taimīyah (ابن تيمية). He died in A.H. 728=A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1.

Beginning:—

الحمد لله نستعينه و نستغفره ^{اللهم}

For other copies of the work see Berlin, Nos. 2082-3; Rāmpūr, 247.

The work was printed in Būlāq, A.H. 1310.

Written in fair *Naskh*. Not dated; apparently, 13th century A.H.

No. 904.

foll. 45; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

اعطلاحت الصوفية

İŞTİLÂHÂT AS SÜFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy, the title is given as Sharh u İştilâhât As Sufiyah.)

A work, in which the author explains the mystical terms used in the following compositions of his:—

- (i) Sharh u Manâzil As Sâ'irin; for a copy of which see India Office, No. 600.
- (ii) Tâwilât al Qur'ân; for a copy of which see Berlin, No. 873.
- (iii) Sharh u Fuşûş Al Hikam (see No. 875 above).

Author: Kamâliddin 'Abdarrazzâq al Kâshâni فیض الدین عبد الرزاق الكاشاني (d. A.H. 736=A.D. 1335). See No. 875 above.

Beginning:—

الحمد لله الذي نجانا من مباحثات علوم الرسمية فاني لما
فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه وفي شرح
قصوص الحكم و تأويلات القرآن مبنيا على اعطلاحت الصوفية الخ

For other copies of the work see Berlin, No. 3460; Goth., No. 76; India Office, No. 662; Asafiyah, Nos. 360, 407, 807; Râmpûr, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 905.

foll. 133; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

العروة لأهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Sufism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Sufis of the Wujûdiyah and the Shuhûdiyah groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujūdiyah group as contrary to Islamic principles; and claims that the views of the Shuhūdiyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamā'ah (أهل السنة و الجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as *الصراط المستقِيم*, or the right path. The author's criticisms, in the present work, of the views of the Wujūdiyah group resulted in a public disputation between him and 'Abdarrazzāq al Kāshānī (see No. 875 above), a member of the Wujūdiyah group; for a full description of which, see *Nafahāt*, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726; and is generally held to be the most authoritative exposition of the views of the Shuhūdiyah group.

It is divided into the following six *Bāb* :—

- (i) foll. 1-15^a. الباب الأول في أثبات وجود الموجد الواجب وجوده *
- (ii) foll. 15^b-62. الباب الثاني في التوفيق بين الأقوال المختلفة *
- (iii) foll. 63^a-82^a. الباب الثالث في تقسيم الأشياء من حيث العصر
و الأضافة وكيفية ظهور الممكنتات على الترتيب
مقدراً و مولنا *
- (iv) foll. 82^b-86. الباب الرابع في تبرير العق الواجب وجوده من جميع
ما يخنس به المكان *
- (v) foll. 87-93^a. الباب الخامس في القبور و الولايات *
- (vi) foll. 93^b-133. الباب السادس في بيان الصراط المستقِيم *

The last *Bāb* is subdivided into four *Fasl*, which contain occasional biographical details; and in the first of which the author describes the Divine inspiration, which led him to be a Ṣūfi and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Ṣūfis and the theologians in regard to disputed points of doctrine, in the second *Bāb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: ʻAhmad bin Muḥammad bin ʻAhmad As Samnānī, احمد بن محمد بن احمد السناني, commonly called *Abu'l Makārim* 'Alā'addawlah, ابو المكارم علاء الدولة, a noble of Samnān, well known as a Ṣūfi, and an author of great répute, whose works on the Qur'ānic

branches, Sūfism, theology and ethics, number about 300. See *Ad Durar al Kāmīmah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Brock., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnān, A.H. 659; and, completed his studies at the age of 15, when he entered the service of Sultān Arḡu Khān, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alā'addawlah; and afterwards he became personal adviser to the Sultān. His intimacy with the Sultān and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the four very short Sūras of the Qur'ān, beginning with word Qul) and a few others, he forgot the whole of the rest of the Qur'ān. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultān in a war against his uncle, Sultān Ahmad (see *Tārikh Guzida*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:—

فوجرني زاجر الحق في صف القتال في الواقعه الذي وقعت بيته
وبيت عمه سلطان احمد بخت قرزيين سنة ثلاثة وثمانين وستمائة
في اثناء اشتغالى بالتكبير عند الكوة و العملة على العدو فرفعت الحجب
من قوة الزاجر بعيت شاهدت الاخرة و ما فيها على نحو ما نطق به
الكتاب والسنة *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnān. This the Sultān allowed him to do. On his way to Samnān, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultān; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of *Qūt al Qulūb*, a famous work on Sūfism (see No. 826 above), turned his attention to Sūfism, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Hasan Sakkākī, a famous Sūfi of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Baġdād, where he

adopted the Ṣūfi 'Abdarraḥmān as his spiritual Shaikh; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned Shaikh the Sanad for Ṣūfism. At the end of the same year, he was directed by his Shaikh to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ūn, each being a fast of 40 days. Such was his eminence as a Ṣūfi that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandiyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of Faṣl al-Khitāb (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see Ad Durar al-Kāminah, vol. i, fol. 152; Nafahāt, p. 554; Mujmal Fasihi, fol. 211; Habib as Siyar, vol. iii, part i, p. 125; Tāj at-Tabaqāt, vol. viii, fol. 205; Beale's Biographical Dictionary, p. 49; Brock., vol. ii, p. 166.

Beginning:—

وَحَمْدَةُ الْوَاجِبِ عَلَى كُلِّ مَوْجُودٍ اِمَّا بَعْدَ فَقَدْ سُنِّي بِغَيْرِهِ
يَوْمِ الْاَحَدِ بَعْدِ صَلَوةِ الصَّبْعِ مِنْ اَعْنَكَانِي فِي مَسْجِدِ صَوْنِيَا اَبَادَ مِنْ شَهْرِ
الْمَبَارِكِ سَنَةُ عَشْرَيْنِ وَسَبْعِمَائَةٍ اَنْ اَبُوبَ الْقَرْتَبِ بَعْضُ
الْقَدِيسِيَّاتِ الْوَارِدَةِ عَلَى قَلْبِي وَسَمِيَّتُهُ الْعَرَوَةُ لِاهْلِ الْخَلْوَةِ *

For the only other copy of the work known to us see Cairo, vol. ii, p. 5.

* Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 906.

fol. 60; lines 26; size $12 \times 8\frac{1}{2}$; 9×5.

الدَّاءُ وَ الدَّوَاءُ

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in Hāj. Khal., vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, Al Jawâb Al Kâfi li Man Sa'ala 'An ad Dawa' Ash Shâfi الجواب الكافي لمن سأله عن الدواء الشافى. Both these titles are found on the title-page of our copy.

A work on Sūfism, setting forth the spiritual remedies to be resorted to in case of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء أئمّة الدين في رجل ابْنَى بَلْيَةً وَ عَلَمَ
 إنما اتَّسْعَتْ بِهِ افْسَدَتْ دُنْيَا وَ آخِرَتْهُ وَ قَدْ اجْتَهَدَ فِي رَفْعَيْهَا عَنْ نَفْسِهِ
 بِكُلِّ طَرِيقٍ فَمَا تَرَدَّدَ إِلَّا تَوَقَّدَ وَ شَدَّةَ فَمَا الْحِيلَةُ فِي دَفْعَهَا •

The reply to these questions begins as follows:—

فَاجْبَ الشَّيْخِ الْأَمَامِ ... أَبُو عَبْدِ اللَّهِ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ
 بْنُ أَيُوبَ أَمَامُ الْمَدْرَسَةِ الْجَوْزِيَّةِ الْحَنْبَلِيَّةِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 ثَبَّتَ فِي صَحِيحِ الْبَخْرَارِيِّ مِنْ حَدِيثِ أَبِي هَرِيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ
 النَّبِيِّ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا أَنْزَلَ اللَّهُ دَارُ إِلَّا أَنْزَلَ لَهُ شَفَاءً إِلَّا

Author: Shamsaddin Abū 'Abdallāh Muḥammad bin Abī Bakr
شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القمي (d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin, Nos. 6295-6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair *Naskh*. Not dated; apparently, 13th century A.H.

No. 907.

fol. 113; lines 21; size 8 x 6; 6½ x 4.

شَفَاءُ الْأَسْقَامِ فِي زِيَارَةِ خَمْرِ الْأَنَامِ

SHIFĀ' AL ASQĀM FI ZIYĀRATI
KHAIR AL ANĀM.

A very old and valuable copy of *Shifā' al Asqām*, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

argument by reference to the Qur'an, Ḥadīṣ and sayings of Sūfīs, Jurists and theologians. The work is divided into the following ten *Bāb* and a *Khātimah* :—

الباب الأول في الأحاديث الواردة في الزيارة * (i) foll. 3-19.

الباب الثاني فيما ورد من الأخبار والآدلة في الأحاديث الـ 20-24* على فضل الزيارة *

الباب الثالث فيما ورد من السفر إلى زيارته صلى الله عليه وسلم * (iii) foll. 24^b-29.

الباب الرابع في تصرص العلماء على استحباب زيارة قبور سيدنا ورسول الله صلى الله عليه وسلم * (iv) foll. 30-37^a.

الباب الخامس في تقوير كون الزيارة قربة * (v) foll. 37^b-46^a.

الباب السادس في كون السفر إليها قربة * (vi) foll. 46^b-53.

الباب السابع في دفع شبهة الخصم وتنبيه علمائه * (vii) foll. 54-73^a.

الباب الثامن في التوسل والاستعانة والتشفع بالنبي صلى الله عليه وسلم * (viii) foll. 73^b-81^a.

الباب التاسع في حياة الأنبياء عليهم السلام فلتحججنا ... بالنظر فيما تقد وليل وذلك بالنسبة إلى الأنبياء والشهداء وسائر المؤمنين *

الباب العاشر في الشفاعة *

Foll. 110-112. *Khātimah*. Contains prayers addressed to the Prophet.

Author: 'Ali bin 'Abdal Kāfi bin 'Ali bin Tammām bin Yūsuf bin Mūsā bin Tammām bin Ḥāmid bin Yaḥyā bin 'Umar bin 'Uṣmān bin 'Ali bin Mānṣūr bin Sālim as Subkī علی بن عبد الكافی بن علی بن تامم بن یوسف بن موسی بن تامم بن حامد بن یحیی بن عمر بن عثمان بن علی بن مانصوّر بن سالم السبکی, the most famous scholar of his age, and the father of 'Abdalwahhāb as Subkī (d. A.H. 771=A.D. 1370; see Lib. Cat., vol. xii, No. 766). He composed a number of works on different branches of Islamic learning; of which seventeen (including the present work) are enumerated in Brock., vol. ii, p. 87. He was born in Subk, A.H. 683, where he studied under his father and some others. He left his native place for Cairo, where he studied under distinguished scholars, and received spiritual training from Ibn 'Atā' (d. A.H. 709=A.D. 1309; see No. 899 above). In A.H. 704 he visited Alexandria, where he studied for about three years; and in A.H. 707 he attended lectures of different scholars in Syria. He then returned

to Cairo, where he worked first as a professor in the Manṣūriyah Madrasah, and afterwards as the head professor in the Jāmi' Tūlūn. In A.H. 739, on the death of Jalāl Qazwīnī, he was appointed by King Ma'lūk Nāṣir (A.H. 709-741=A.D. 1309-1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dār al Ḥadīṣ Ḥaṣrāfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dār al Ḥadīṣ Shāmiyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramadān, A.H. 755; when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnāwī, fol. 258; Ibn Mu'lāqqīn, fol. 209; Ad Durar al Kāminah, vol. ii, fol. 38-43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... بهذا كتاب سميته بشفاء

* الاسمان الخ *

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithāf az Zā'ir* by Abu'l Yūmān (*d. A.H. 613=A.D. 1213*; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا أورده أبواليمين في كتاب اتحاف الزائر وهو عندى

* بخط مصنف *

He also refers to a copy of *Tārīkh u Ibn 'Asākīr*, transcribed by Barzālī in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470-1), thus:—

* رأيته في تاريخ ابن عساكر بخط أبي عبد الله البرزالي *

The present copy of *Shifā' al Asqām* was transcribed, by one Muhammād bin Ahmad, for the collection of Muhammād bin Ahmad at Tanūkī (*d. A.H. 746=A.D. 1347*; see Ad Durar al Kāminah; vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصحت بحمد الله حسب
الامكان و كان الفراغ من ذلك في اليوم العاشر من جمادى الاولى سنة
اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قُوبل ثانيةً حَالَ السَّمَاعَ بِاَصْلِ مَصْنَفِهِ اَدَمُ اللَّهِ بِرَكَتِهِ. This note is based on the Sanad quoted below, dated the Madrasah 'Ādiliyah of Damascus, A.H. 740, and written by Muham-mad bin 'Ali bin Sa'īd al-Ansārī (d. A.H. 752=A.D. 1353; see Ad Durar al-Kāminah, vol. ii, fol. 377), who says that he and Muham-mad bin Ahmad at Tanukhī, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Ḥusain bin 'Ali (d. A.H. 755=A.D. 1356; see Ad Durar al-Kāminah, vol. i, fol. 384). An Ijāza was granted by the author to all who attended the sitting:—

الحمد لله الذي حمداً يوافي فعمة و يكافي مزيدة و بعد فقد
سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام
العالم ولِي اللَّهِ قَلْمَبِي النَّفَاضَةَ ... سيد الحفاظ و المحدثين ابى
الحسن علي بن سيدنا عبد الكافي بقرأة محمد بن عبد
الرحمن الشافعى صاحب هذه النسخة محمد بن احمد بن
محمد التنوخي الحذبلي و الامام العام الفاضل الورود ابوالطيب
الحسين بن سيدنا المسمع فسح الله تعالى في مدينته و محمد
بن علي بن سعيد الانصاري و ذا خطة ... وصح وثبتت في خمسة
مجالس سنة اربعين و سبعمائة بالمدرسة العادلية بدمشق
المحروسة و اجاز المسمع فسح الله في مدينته لمن سمع هذا الكتاب او بعضه
جميع ما يجوز له روايته *

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب على بن عبد الكافي السجكي *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhāb, the famous author mentioned above, in which he

says that he and Muhammād bin 'Isā As Salsalī (*d. A.H. 760=A.D. 1358*; see *Ad Durar al Kāminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dār al Ḥadīṣ Ashrafiyah in Damascus:—

قرأت من اول هذا و هو شفاء الاسماء الى الباب الرابع ... على
معلقه سيدني و والدي احسن الله اليه وصح ذلك في مجالس
آخرها في رمضان المعظم سنة خمس و اربعين و سبعمائة و سع شمس
الدین محمد بن عيسى السلسلی بدارالحدیث الاشرفیہ بدمشق المحررۃ
و کتب ابونصر عبد الوهاب بن علي بن عبد الكافی السبکی الشافعی
کان الله له *

Written in good *Naskh*. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Fols. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Āṣafiyah Library, No. 39; but the work was printed in the *Dā'irat al Ma'ārif* of Hyderabad in A.H. 1306.

No. 908.

fol. 120; lines 21; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الارشاد و التطريز

AL IRSHĀD WA AT TĀTRIZ.

A work on Sūfism, treating of the virtues of reciting the Qur'ān and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Sūfi works and the rest are composed by the author himself. The work is based on the Qur'ān, Ḥadīṣ and sayings of the Sūfīs. The author quotes about 200 Ḥadīṣ, transmitted to him by his *Shaikh*, Radiād-dīn at Tabarsi (*d. A.H. 722=A.D. 1322*; see *Lib. Cat.*, vol. v, part i, p. 176). The work ends with 7 Qaṣidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Sūfīs; while the last Qaṣida is in praise of Islamic dogmas enumerated by the author, and is designated by the author *Shamsul 'Imān fi Tawhīd ar Raḥmān Wa'Aqīdat u Aḥl Haqq wa Al 'Iqān* شمس الایمان في توحید الرحمن و عقیدة اهل الحق والایمان The work is divided into 10

Bâb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Affîfâddîn 'Abdallâh bin As'âd bin 'Ali bin Sulaimân al Yâfi'i Ash Shâfi'i, عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافعى, a prominent Sûfi scholar, historian and author of the 8th century A.H. He belongs to the Himyâri tribe of Yâman, and was born in Yâman, A.H. 698; where he studied in a Madrasah of Yâman the Qur'ânic branches of learning under Jamâladdîn Abû 'Abdallâh Muhammâd bin Ahmad (d. A.H. 748=A.D. 1347; see the present author's *Mir'ât al Janâñ*, fol. 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Sûfism, and adopted the Sûfi 'Ali bin 'Abdallâh at Tawâshî (d. A.H. 748=A.D. 1347; see *Mir'ât al Janâñ*, fol. 459) as his spiritual Shaikh. In A.H. 718 he left Yâman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Sûfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Sûfis, who granted him Sanâds of scholarship and Sûfism. He was also presented with *Khirqas* by several Sûfis. The last of these was presented to him by 'Izzâddîn; a presentation referred to in our author's *Mirât al Janâñ*, fol. 453^a, in the following words:— شبيه عن الدين و كان آخر من الصنف المطرفة . Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177: of which *Mirât al Janâñ*, which has recently been printed at the Dâ'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqîn, fol. 308; Isnâwi, fol. 405; *Ad Durâr al Kâminah*, vol. i, fol. 511; *Nafâhât*, 681; *Safinat al Awliyâ*, p. 68; preface by Sir E. Denison Ross to his Calcutta edition of *Marham al 'Ilâl*. Brock., loc. cit., tells us in a footnote that, according to *Tabaqât* of Qâdi Shuhba 'Affîfâddîn, our author died in A.H. 778; but in our copy of this *Tabaqât*, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: 768, i.e., 768. نهان و سنتين و سبعينات We may suppose either that Brockelmann read the words (68) as نهان و سنتين (78), or that the scribe of the copy of the *Tabaqât*, to which he referred, transcribed the date wrongly. سبعين The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subki, in *Tabaqât*, vol. vi, p. 103, and the date A.H. 771, given by Hâj. Khal., vol. iii, p. 171. The author of *Mir'ât al Astâr*, a big biographical work on the Sūfîs in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death.

Beginning:—

الحمد لله الذي عقل العقول من ادراكه و بعد فهذا كتاب
مشتمل على عشرة أبواب و سميتها الرشاد و التطريز الخ *

For other copies of the work see Berlin, Nos. 8801-2; Aşâfiyyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

No. 909.

fol. 156; lines 26; size 10×6; 8×4.

RAUD AR RIYÂHÎN FÎ HIKÂYÂT AS
SÂHHIN.

رُوضُ الْرِّيَاحِينَ فِي حَكَائِيَاتِ الصَّالِحِينَ

The following is an alternative title of the work: *Nuzhat al 'Uyûn an Nawâzîr* نُزُّهَةُ الْعَيْنِ النَّوَّافِرُ. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Sūfîs and pious men, chiefly taken from the works of the following authors: (i) Gazzâli (see No. 833 above); (ii) Qushairi (see No. 828 above); (iii) Abû 'Abdallâh Muhammâd bin Ibrâhîm al Jîrî; (iv) Ibn 'Atâ ash Shâdîlî (see No. 899 above); (v) Abul 'Abbâs Ahmad bin 'Atâ al Qastallâni; (vi) Shihâbuddin As Suhrawardi (see No. 860 above); (vii) Ibn Jawzî (see Lib. Cat., vol. x, No. 512); (viii) Abû Muhammâd 'Abdallâh Ibn Qudâmah al Maqdîsi (see No. 857 above); (ix) Abu'l Laiq as Samârqandî (see No. 821 above); (x) Abû Ahmad bin 'Ali, commonly called Ibn al 'Arabi. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض or عن بعض الصالحين (from a certain faqir or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Sūfîs, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work, having noted the view frequently expressed by reliable *Şûfîs* that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes, the work contains a *Muqaddimah*, *Khâtimah* and *Khâtimat al Khâtimah*. The *Muqaddimah* is divided into the following two *Fâṣl*, in the first of which the author enumerates the virtues of the *Şûfîs*, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10^a الفصل الاول من المقدمة في شيء من فضائل الاولاء والصالحين والفقراء *

II. foll. 10^b-14. الفصل الثاني في اثبات كرامات الاولاء والصالحة الصوفية *

The *Khâtimah*, like the *Muqaddimah*, consists of two *Fâṣl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the *Şûfîs*. The *Khâtimat al Khâtimah* contains four *Qâṣîdâs* in praise of the Prophet. Both the *Khâtimah* and the *Khâtimat al Khâtimah* are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on *Şûfîsm*, as it is noted in Râmpûr, No. 155, and Âṣâfiyah, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:—

الحمد لله المعرف... الموصوف بالكمال في الازل..... اما بعد فاني،
لما كنت محبباً للوليا... و مولعاً بكلامهم و حكاياتهم في كتب الحقائق
والدقائق هذ الكتاب روح الرياحين في حكايات الصالحين و لقابته نزهة
العيون النواظز... انتخبته و جمعته و الفتة عن كتب عديدة لامة كبار منهم
..... وغير هولا العشرة و اردوته خمسة و خمس فصول
منها فصلان لمقدمة و فصلان لخاتمة و فصل لخاتمة الخاتمة الحكايات
عن الاولاء والصالحين ... يتنفع بها الزهاد و العبداد و تقوى بها قلوب
المربيدين كمارينا عن تاج العارفين ... الى القاسم الجنيد
فقال الحكايات جند من جند الله تقوى بها قلوب المربيدين *

Author: 'Afifaddin 'Abdallāh bin As'ad bin 'Ali bin Sulaimān al-Yāfi'i. عفيف الدين عبد الله بن اسعد بن علي بن سليمان البانعي . He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Būlāq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair *Naskh*. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qādi Qāsim bin 'Alāddin had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe, Ismā'il bin Hasan al-Āmī.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamālpāshāzāda, a famous scholar of Turkey, who died in A.H. 940 =A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال با شازاده علیه الرحمة جمع کتبه رفع حجج ممکن
اولمدي بلد مکه علم بلک ایمک ارقمق دکل *

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى برسن الرياحين في حكایات الصالحين و لقبه
نرقة العيون النواذير مما ألفه الشیعی الیافعی *

This is followed by an autograph note of Ṣūfi 'Ali Akbar al-Māndūdī, the author of a Persian commentary on *Nafahāt* (see Lib. Cat., vol. ii, No. 208), and a Ṣūfi of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: مارني ملک الفقیر علی اکبر المودودی.

No. 910.

foll. 83; lines 15; size $7\frac{1}{2} \times 5$; $4 \times 2\frac{1}{2}$.

زبدة التصوف

ZUBDAT AT TASAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Ṣūfism and asceticism, divided into the following 88 short *Bāb*. The present copy is believed to be unique:—

1. foll. 6^b-7^b. الباب الأول في الازل والسابقة والابد والخاتمة *
2. foll. 7^b-10^a. الباب الثاني في التوحيد والموحد *
3. foll. 10^a-12^a. الباب الثالث في المعرفة والعارف والفرق بين
العلم والمعرفة *
4. foll. 12^a-13^a. الباب الرابع في اسم التصوف *
5. foll. 13^a-14^a. الباب الخامس في اصول مذهب الصوفية وعلومهم *
6. foll. 14^b-16^a. الباب السادس في اصول التصوف والصوفي وبركة
الدخول في التصوف والصحبة مع الصوفية *
7. foll. 16^b-17^a. الباب السابع في المتشبهين بالصوفية وبطريقتهم *
8. foll. 17^b-18^b. الباب الثامن في الملامنة *
9. foll. 19-20. الباب التاسع في الاولياء وعلامتهم وبركة وجودهم *
10. foll. 21-22^a. الباب العاشر في الكرامات و خوف الاولياء باظهارها *
11. foll. 22^b-23^a. الباب الحادي عشر في اظهار الكرامات و كثافتها *
12. foll. 23^b-23^b. الباب الثاني عشر في ذكركرامات المتكبرين على
اوليائه *
13. foll. 24^a-24^b. الباب الثالث عشر فيما لا يعد من الكرامات وهي في
معانبيها *
14. foll. 24^b-27^a. الباب الرابع عشر في الدعوى والمكر والاستدراج *
15. foll. 27^b-28^a. الباب الخامس عشر في الزجر والانتباة واليقظة *
16. foll. 29-30^a. الباب السادس عشر في التوبة والابلة *
17. fol. 30^b. الباب السابع عشر في المحاسبة *
18. fol. 31^a. الباب الثامن عشر في التفكير *
19. fol. 31^b. الباب التاسع عشر في الاعتصام *
20. fol. 32. الباب العشرين في المجاهدة والبراءة *
21. fol. 33^a. الباب الحادي والعشرين في السماح *
22. foll. 33^a-35^a. الباب الثاني والعشرين في العزون والبكاء *
23. foll. 35^b-37. الباب الثالث والعشرين في الخوف والخشية والبكاء
و الاشفاف والخشوع *
24. fol. 38. الباب الرابع والعشرين في الرجاد *
25. foll. 38^b-39^a. الباب الخامس والعشرين في التقوى *
26. foll. 39^a-39^b. الباب السادس والعشرين في الروع *
27. foll. 39^b-40^a. الباب السابع والعشرين في الرعد *

الباب الثامن والعشرون في الرعاية *

الباب التاسع والعشرون في المراقبة *

الباب الثلثون في العبد والعبدية *

الباب العادي والثلثون في العرمقة *

الباب الثاني والثلثون في الأخلاص *

الباب الثالث والثلثون في الاستفاضة *

الباب الرابع والثلثون في التوكيل *

الباب الخامس والثلثون في التفريض *

الباب السادس والثلثون في النفة *

الباب السابع والثلثون في القسلم *

الباب الثامن والثلثون في الصبر *

الباب التاسع والثلثون في الرضاء *

الباب الأربعون في الشكر *

الباب العادي والأربعون في العباء *

الباب الثاني والأربعون في المصدق *

الباب الثالث والأربعون في الآيات *

الباب الرابع والأربعون في الخلق *

الباب الخامس والأربعون في التواضع *

الباب السادس والأربعون في الفتوة *

الباب السابع والأربعون في الانبساط *

الباب الثامن والأربعون في الإرادة *

الباب التاسع والأربعون في الآداب *

الباب الخامس والخمسون في اليقين *

الباب العادي والخمسون في القرب *

الباب الثاني والخمسون في الانس *

الباب الثالث والخمسون في الذكر *

الباب الرابع والخمسون في الفقر *

الباب الخامس والخمسون في الغنى *

الباب السادس والخمسون في العزيمة و المراد *

الباب السابع والخمسون في الاحسان *

الباب الثامن والخمسون في العلم و العلماء *

و العاملين بالعلم *

الباب التاسع والخمسون في العلم اللدني *
 الباب السادسون في العلم المجهول *
 الباب العادي والستون في علم اليقين وعيون *
 اليقين وحق اليقين *

الباب الثاني والستون في العكمة *
 الباب الثالث والستون في البصيرة *
 الباب الرابع والستون في الفراسة *
 الباب الخامس والستون في السكينة *
 الباب السادس والستون في الطمانية *
 الباب السابع والستون في الهمة *
 الباب الثامن والستون في المحبة *
 الباب التاسع والستون في الغيرة *
 الباب السابعون في الشوق *
 الباب العادي والسبعون في التوأجد والوجود *
 والوجود *

الباب الثاني والسبعون في السرور *
 الباب الثالث والسبعون في السر *
 الباب الرابع والسبعون في النفس *
 الباب الخامس والسبعون في الغربة *
 الباب السادس والسبعون في المكاشفة *
 الباب السابع والسبعون في المشاهدة *
 الباب الثامن والسبعون في المعانة والمعادنة و
 المسامرة *

الباب التاسع والسبعون في القبض والبسط *
 الباب الثمانون في السكر و الصحو *
 الباب العادي والثمانون في الغيبة و الشهود *
 الباب الثاني والثمانون في التجلي و الاستمار *
 الباب الثالث والثمانون في الاتصال و الانفعال *
 الباب الرابع والثمانون في الغناء و البقاء *
 الباب الخامس والثمانون في العقيقة *
 الباب السادس والثمانون في التجريد و التفريه *
 الباب السابع والثمانون في الجمع و التفرقة *
 الباب الثامن والثمانون في المسائل *

The work is chiefly based on the sayings of the Sūfis, occasional reference being also made to the Qur'ān, Hādiṣ and the sayings of the companions of the Prophet.

Besides being a very useful manual of Sūfism, the present work is especially noteworthy because of the references which it contains to the views of individual Sūfis on each of the points dealt with. In all, 100 reliable Sūfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below, in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'aziz (*d. A.H. 101=A.D. 719*; see *Mir'āt al Janān*, fol. 50^a).
2. Hasan Baṣrī (*d. A.H. 110=A.D. 728*; see *Mir'āt al Janān*, fol. 55^b).
3. Qatādah (*d. A.H. 117=A.D. 735*; see *Mir'āt al Janān*, fol. 61^b).
4. Ja'far Sādiq (*d. A.H. 148=A.D. 765*; see *Mir'āt al Janān*, fol. 77^a).
5. Sufyān Ṣawrī (*d. A.H. 161=A.D. 777*; see *Mir'āt al Janān*, fol. 88^a).
6. Ibrāhīm Adham (*d. A.H. 161=A.D. 777*; see *Nafahāt*, p. 45).
7. 'Abdallāh bin Mubārak (*d. A.H. 181=A.D. 797*; see *Mir'āt al Janān*, fol. 97^b).
8. Fuḍail bin 'Iyād (*d. A.H. 187=A.D. 802*; see *Nafahāt*, p. 41).
9. Sufyān bin 'Uyainah (*d. A.H. 198=A.D. 813*; see *Al Lawāqīh*, fol. 57^a).
10. Ḥudaifa Mar'išī, a Sūfi of the second century A.H., who was a disciple of Ibrāhīm Adham (No. 7 above); see *Ar Risālat* of *Qushairī*, fol. 40^a, No. 828 above.

THIRD CENTURY A.H.

1. Abū Sulaimān bin Aḥmad ad Dārānī (*d. A.H. 215=A.D. 830*; see *Ikhtiyār ar Rafiq*, fol. 68^a; Yāfi'i, in *Mir'āt al Janān*, fol. 128^b, gives the date of his death as A.H. 205).
2. Abū Naṣr Bishr Ḥāfi (*d. A.H. 227=A.D. 841*; see *Nafahāt*, p. 53).
3. Aḥmad Ibn Abi'l Hawārī (*d. A.H. 230=A.D. 844*; see *Nafahāt*, p. 72).
4. Abū 'Abdarrahmān Ḥātim Aṣamm (*d. A.H. 237=A.D. 851*; see *Ikhtiyār ar Rafiq*, fol. 45^b).
5. Abū Ḥāmid Aḥmad bin Khidrawaīh (*d. A.H. 240=A.D. 854*; see *Ikhtiyār ar Rafiq*, fol. 15^a).
6. Ḥāfiṣ Muḥāsibī (*d. A.H. 243=A.D. 857*; see No. 820 above).

7. *Abū Turāb 'Askar an Nakḥīshabī* (*d.* A.H. 245=A.D. 859; see *Ikhtiyār ar Rafiq*, fol. 70^b).
8. *Dun Nūn Miṣrī* (*d.* A.H. 246=A.D. 860; see *Ikhtiyār ar Rafiq*, fol. 53^b).
9. *Sari as Saqī* (*d.* A.H. 253=A.D. 867; see *Ikhtiyār ar Rafiq*, fol. 57^a).
10. *Yaḥyā bīn Mu'ād* (*d.* A.H. 258=A.D. 871; see *Nafahāt*, p. 62).
11. *Ahmad bin 'Āsim al Anṭāki*, a contemporary of Hārīṣ Muḥāsibī (No. 6 above).
12. *'Abdallāh bin Khubaiq*, the *Shaikh* of *Fath al Kūshabī*, who died in A.H. 273; see *Ikhtiyār ar Rafiq*, fol. 85^b.
13. *Abū Yazid Baṣṭāmī* (*d.* A.H. 261=A.D. 874; see *Ikhtiyār ar Rafiq*, fol. 66^a).
14. *Abū Ḥafṣ Haddād* (*d.* A.H. 264=A.D. 877; see *Nafahāt*, p. 64).
15. *Abū 'Ugmān Sa'id al Ḥirī* (*d.* A.H. 268=A.D. 881; see *Ikhtiyār ar Rafiq*, fol. 60^b).
16. *Shāh Shujā' al Kirmānī* (*d.* A.H. 270=A.D. 883; see *Nafahāt*, p. 95).
17. *Hamdūn al Qaṣṣār* (*d.* A.H. 271=A.D. 884; see *Nafahāt*, p. 67).
18. *Muhammad bin Qaṣṣāb* (*d.* A.H. 275=A.D. 888; see *Ikhtiyār ar Rafiq*, fol. 95^b).
19. *Sahl bin 'Abdallāh* (*d.* A.H. 283=A.D. 896; see *Ikhtiyār ar Rafiq*, fol. 58^b).
20. *Abū Sa'id al Kharrōz* (*d.* A.H. 286=A.D. 899; see *Nafahāt*, p. 81).
21. *Abū Hamza Muḥammad bin Ibrāhīm* (*d.* A.H. 289=A.D. 901; see *Ikhtiyār ar Rafiq*, fol. 98^a).
22. *Muhammad bin 'Ali at Turmūdī*, a *Ṣūfi* of the 3rd century A.H., who attended sittings under *Shaikh Ahmad bin Khidrawaib* (No. 5 above).
23. *Abū 'Ali al Jūzjānī*, a contemporary of *Muhammad bin 'Ali at Turmūdī* (No. 20 above).
24. *Muhammad bin Ya'qūb al Farāḥī*, a *Ṣūfi* of the third century A.H.; see fol. 30^b, where it is stated that he asked certain questions in person of Hārīṣ Muḥāsibī (No. 6 above).
25. *Abū Faḍl al Makkī*, one of the *Shaikhs* of *Junāid Bağdādī* (No. 34 below).
26. *Ibrāhīm al Khawwāṣṣ* (*d.* A.H. 291=A.D. 903; see *Nafahāt*, p. 153).

27. Abū Ahmad al Qalānsī. He died some time after A.H. 290=A.D. 902; see *Nafahāt*, p. 121.

28. Abū'l Ḥasan Ahmad bin Muḥammad an Nūrī (d. A.H. 295=A.D. 907; see *Ikhtiyār ar Rafiq*, fol. 20^b).

29. Muḥammad bin Ḥāmid at Turmūdī, a Sūfi of the 3rd century A.H. who, in early life, attended the sittings of Ahmad bin Khid̄rawī (No. 5 above).

30. Abū Bakr Muḥammad al Warrāq, a disciple of Muḥammad bin 'Alī at Turmūdī (No. 22 above). See *Ikhtiyār ar Rafiq*, fol. 107^a.

31. Muḥammad bin 'Alyān an Nasawī, a disciple of 'Uṣmān al Hīrī (No. 15 above). See *Nafahāt*, p. 247.

32. Tāhir al Maqdīsī, a Sūfi of the 3rd century, who attended sittings under Yahyā bin Jallā' (d. A.H. 258=A.D. 871; see *Ikhtiyār ar Rafiq*, fol. 77^a).

33. Abū Bakr 'Umar bin Sanān, a Sūfi of the 3rd century A.H., who, in early life, attended the sittings of Dun Nūn Misrī (No. 8 above).

34. Junāid Bağdādī (d. A.H. 297=A.D. 909; see *Nafahāt*, p. 89).

35. 'Alī bin Sahl, a Sūfi of the 3rd century A.H., a contemporary of Junāid Bağdādī; see *Nafahāt*, p. 115.

36. Abū Bakr az Zaqqāq, a Sūfi of the 3rd century A.H., a contemporary of Junāid Bağdādī; see *Nafahāt*, p. 198.

37. Abū 'Abdallāh as Sijzī, a Sūfi of the 3rd century A.H., who, in early life, attended sittings under Abū Ḥafṣ al Haddād (No. 14 above).

38. Mamshād ad Dīnawārī (d. A.H. 299=A.D. 911; see *Ikhtiyār ar Rafiq*, fol. 94^a).

4th CENTURY A.H.

1. Ruwāim bin Ahmad (d. A.H. 303=A.D. 915; see *Ikhtiyār ar Rafiq*, fol. 54^b).

2. Abū'l Khair Ḥabshī (d. A.H. 303=A.D. 915; see *Nafahāt*, p. 239).

3. Yūsuf bin Ḫusain ar Rāzī (d. A.H. 303=A.D. 915; see *Nafahāt*, p. 108).

4. Ahmad bin Yahyā al Jallā' (d. A.H. 306=A.D. 918; see *Ikhtiyār ar Rafiq*, fol. 24^b).

5. Ibrāhīm bin Shaibānī (d. A.H. 307=A.D. 919; see *Nafahāt*, p. 241).

6. Ḫusain bin Mansūr al Ḥallāj (d. A.H. 309=A.D. 921; *Tārīkh Guzidā'*, p. 166).

7. Abū Muḥammad Ahmad bin Ahmad al Jurairī (d. A.H. 311=A.D. 923; see *Ikhtiyār ar Rafiq*, fol. 22^a).

8. Bunān bin Aḥmad bin Ḥammāl (*d. A.H. 316=A.D. 928*; see *Ikhtiyār ar Rafiq*, fol. 33^b).
9. Muḥanmād bin Faḍl (*d. A.H. 319=A.D. 931*; see *Ikhtiyār ar Rafiq*, fol. 102^a).
10. Abū Bakr Muḥammad bin Mūsā al Wāsiṭī (*d. A.H. 320=A.D. 932*; see *Nafahāt*, p. 196).
11. Abū 'Umar ad Dimashqī (*d. A.H. 320=A.D. 932*; see *Nafahāt*, p. 175).
12. Abu'l Ḥasan Muḥammad bin Sa'd. He died after A.H. 320 = A.D. 941; see *Nafahāt*, p. 195.
13. Abū Bakr Muḥammad bin 'Ali al Kattān (*d. A.H. 322=A.D. 934*; see *Ikhtiyār ar Rafiq*, fol. 95^b).
14. Abū 'Ali Aḥmad bin Muḥammad ar Rūdbārī (*d. A.H. 322=A.D. 934*; see *Ikhtiyār ar Rafiq*, fol. 18^a).
15. Abū Ishaq Ibrāhīm al Qassār (*d. A.H. 326=A.D. 937*; see *Nafahāt*, p. 184).
16. Abū Muḥammad 'Abdallāh al Murta'ish (*d. A.H. 328=A.D. 939*; see *Ikhtiyār ar Rafiq*, fol. 74^b).
17. Abū Ya'qūb as Sūsī, the Shaikh of An Nahrajūrī (No. 21 below). See *Nafahāt*, p. 144.
18. Abū Bakr Muḥammad bin Aḥmad bin Sa'dān, a Sūfi of the 4th century A.H., a contemporary of Abū 'Ali ar Rudabārī (No. 13 above).
19. Muḥammad bin Aḥmad al Basrī, a contemporary of Abū Muḥammad al Jurairī (No. 7 above), from whom he received instruction; see present MS., fol. 14^a.
20. 'Abdallāh ar Rāzī, a Sūfi of the 4th century A.H., who received instruction from Abū Muḥammad al Jurairī (No. 7 above). See *Ikhtiyār ar Rafiq*, fol. 22^a.
21. 'Abdallāh bin Manāzil (*d. A.H. 329=A.D. 940*; see *Ikhtiyār ar Rafiq*, fol. 78^b).
22. Abū Ya'qūb bin Ishaq an Nahrajūrī (*d. A.H. 330=A.D. 941*; see *Ikhtiyār ar Rafiq*, fol. 28^b).
23. Abū Tāhir bin 'Abdallāh al Abhārī (*d. A.H. 330=A.D. 941*; see *Nafahāt*, p. 207).
24. Abū 'Abdallāh al Khāfi (d. A.H. 331=A.D. 942; see *Nafahāt*, p. 263).
25. Abū Bakr Ja'far bin Yūnus ash Shiblī (*d. A.H. 334=A.D. 945*; see *Ikhtiyār ar Rafiq*, fol. 51^b).
26. Abū Bakr Muḥammad bin Ibrāhīm as Sūsī (*d. A.H. 336=A.D. 947*; see *Nafahāt*, p. 216). *

27. Abū Sa'īd Muḥammad bin Aḥmad al A'rābi (*d. A.H. 340=A.D. 951*; see *Nafahāt*, p. 247).

28. Abu'l 'Abbās Aḥmad bin Muḥammad ad Dīnawārī (*d. A.H. 340=A.D. 951*; see *Nafahāt*, p. 161).

29. Abū Bakr at Tamastānī. He died some time after A.H. 340^a = A.D. 951; see *Ikhtiyār ar Rafiq*, fol. 12^a.

30. Abū Ja'far al Ḥaḍḍā' (*d. A.H. 341=A.D. 952*; see *Nafahāt*, p. 266).

31. Abu'l Qāsim Muḥammad bin Ibrāhīm al Ḥākim (*d. A.H. 342=A.D. 953*; see *Nafahāt*, p. 139).

32. Abū 'Umar Muḥammad bin Ibrāhīm az Zujājī (*d. A.H. 348=A.D. 959*; see *Ikhtiyār ar Rafiq*, fol. 102^a).

33. Ja'far bin Muḥammad al Khullādī (*d. A.H. 348=A.D. 959*; see No. 825 above).

34. Būndār bin Ḥusain (*d. A.H. 353=A.D. 964*; see *Nafahāt*, p. 252).

35. Hishām bin 'Abdān, a Şüfi of the 4th century A.H., who received instruction from 'Abdallāh al Khafīf (No. 24 above).

36. Abu'l Ḥaṣān bin Hind, a Şüfi of the 4th century A.H., who also received instruction from 'Abdallāh al Khafīf. See *Nafahāt*, p. 246.

37. Abū 'Umar Ismā'il bin Nujāid (*d. A.H. 366=A.D. 976*; see *Nafahāt*, p. 253).

38. Abu'l Qāsim Ja'far bin Aḥmad bin Muḥammad al Muqrī (*d. A.H. 368=A.D. 978*; see *Nafahāt*, p. 303).

39. Aḥmad bin 'Atā' ar Rudabārī (*d. A.H. 369=A.D. 979*; see *Ikhtiyār ar Rafiq*, fol. 19^a).

40. Abu'l 'Abbās an Nihāwāndī, a disciple of Ja'far al Khullādī (No. 33 above). See *Nafahāt*, p. 170.

41. Abu'l Ḥusain 'Ali bin Ibrāhīm al Ḥusnī (*d. A.H. 371=A.D. 981*; see *Nafahāt*, p. 259).

42. Abu'l Qāsim Ibrāhīm bin Muḥammad an Naṣīrābādī (*d. A.H. 372=A.D. 982*; see *Nafahāt*, p. 256).

43. Abū 'Uṣmān Sa'īd al Mağribī (*d. A.H. 373=A.D. 983*; see *Nafahāt*, p. 97).

44. Abū Nasr as Sarrāj (*d. A.H. 378=A.D. 988*; see No. 825 above).

45. Abu'l Qāsim Ja'far bin Muḥammad ar Rāzī (*d. A.H. 378=A.D. 988*; see *Ikhtiyār ar Rafiq*, fol. 38^b).

46. Muḥammad bin Ishāq al Kalābādī (*d. A.H. 380=A.D. 990*), the author of *Ta'arruf*; see *Brock.*, *vol. i*, p. 438.

47. *Abū 'Abdallāh as-Sabiḥī*, a Ṣūfi of the 4th century A.H.; see *Nafahāt*, p. 182.

5TH CENTURY A.H.

1. *Abū 'Alī ad-Daqqāq* (*d.* A.H. 405=A.D. 1014; see *Nafahāt*, p. 329).
2. *Abū 'Abdarrahmān as-Sullāmī* (*d.* A.H. 412=A.D. 1021; see *Nafahāt*, p. 352).
3. *Abū'l Qāsim al-Qushairī* (*d.* A.H. 465=A.D. 1072; see No. 828 above).
4. *'Abdallāh al-Anjārī* (*d.* A.H. 481=A.D. 1088; see No. 831 above).

6TH CENTURY A.H.

1. *Abū 'Abdallāh al-Qurashī* (*d.* A.H. 599=A.D. 1202; see *Nafahāt*, p. 623).

Author: *Muhammad bin Hindū Shāh bin Muhammad ad-Dāmīgānī* محمد بن هندو شاه بن محمد الدامغاني. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by *Muhammad bin Hindū Shāh bin Muhammad ad-Dāmīgānī*, in *Nairiz*, a town in the province of *Shabānkāra* (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جامعه اضعف عباد
للله الجانبي محمد بن هندو شاه بن محمد الدامغاني غفر الله له و لوالديه
و لجميع المؤمنين والمؤمنات حرة في السادس من شهر رمضان العبارك
سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانکاره حامد الله تعالى
و مصلیاً على رسوله صلى الله عليه وسلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase *عَفِيَ عَنْهُ*) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one *Shamsaddin Muhammad ad-Dāmīgānī* is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة
شمس الدين محمد الدامغاني عفی عنہ *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsiyah* (see Hand-list, No. 2634/2; another copy being mentioned in Cairo, vol. ii, p. 38), on the 'Aqā'id of 'Adud (*d. A.H. 756=A.D. 1355*), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one Shamsaddin Muhammad ad Dāmīgānī, who, we are told, was a Minister, and a pupil of Qādī 'Adud, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى العظيم مولانا انتخاب الملة والدين محمد الدامغاني قدس الله سره بلطفة ... من تلميذه المصنف
المازن *

The preface runs as follows:—

و سميتها بالعقائد الشمسية ... لتفصيلها بالترابط شمس ذلك الجلال
صاحب النفس القدسية ذكر الفضيلتين العلمية و العملية اعني
الصاحب العظيم و دستور الاعلم اورع وزراء الزمان مربى العصر الاولان
مقربي فضلاء الدهر بالعدل و الحسان آصف الثاني شمس الملة والدين
محمد الدامغاني *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Mujmal Fasihi*, on fol. 208^o, tells us that Qādī 'Adud, the teacher of *Shamsaddin*, was a Qādī of *Shabānkārah* (وقات مولانا رکن الدين والد قاضي عضد شبانکاره) ; and we know that *Zubdat* was composed in this same province. In the same work (*Mujmal Fasihi*), fol. 211, an incidental reference is made to one *Shamsaddin ad Dāmīgānī*, who is described as the brother-in-law of *Giyāghaddin Muhammad* (*d. A.H. 764=A.D. 1362*), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام علي رسوله و آله وصحبه
اجمعين اما بعد ثالثي جمعت في هذا المختصر بتوفيق الله عز وجل طرقا
مقيدا من كلمات مشانع الصوفية في المقامات و الاحوال سالكا فيه سبيل
الاختصار لينيسير الحفظ على من رغب واراد و يوئد ابوابا ليسهل على ما
اريد من ذلك *

Three foll. have been added at the beginning of the present work by one Şûfi Ahmad bin Jalâl, containing a quotation from At Takhbîr, a rare work by Qushairî (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معنی اسمه الغفار ليس
العجب من السيارة حيث طلبو ما لم يشريوا فوجدوا يوسف انما
العجب من عاص طلب المغفرة فوجد الله سبحانه وتعالى *

No. 911.

foll. 46; lines 16; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سمط الصدور و حاوية النور

SIMT AS SUDÛR WA HÂWIYAT
AN NÛR.

A very rare work, to which a brief reference only is made in Hâj. Khal., vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqiaddin Abû Bakr bin 'Ali bin 'Abdallâh Ash
تفى الدين ابوبكر بن على بن عبد الله الشافعى
Shâibâni Al Mausili Ash Shâfi'i, a scholar of the 8th century A.H., chiefly known as a Şûfi. He was born in Mausil, A.H. 734; and studied under his father and many others, his father, 'Ali, being the first Şûfi Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Şûfis, of whom Yâfi'i (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqiaddin established an equal reputation both as Şûfi and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Şûfi throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddin az Zâhir (d. A.H. 784-801=A.D. 1382-1398), who erected a monastery for him, where the king himself, nobles, Şûfis and scholars used to visit him and to attend his sittings. Taqiaddin, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii, p. 186. See, for his works and life *Ad Durar al Kāminah*, vol. i, fol. 279; *Tabaqāt* by Qādi Shuhba, fol. 113.

Beginning:—

الحمد لله المفتح العليم ذى الطول الجسم و الفضل العظيم
..... اما بعد فيقول الفقير ابوبكر الموصلي عفى الله عنه هذه نبذة ملقطة
محضرة لمزيد صدق يقانس و يتوصل بها ان شاء الله تعالى الى خير
انيس و سميتها سط الصدور و حاوية النور

Written in good *Naskh*. Not dated; apparently 9th century
A.H.

اسم عبد الرزق الشاعي :—

An unsigned note on the title-page runs thus:—

كتاب سط الصدور و حاوية النور تأليف سيدنا و شيخنا الإمام العالم
العرف بالله الداعي الى الله المربى المسلك الناصح بعثاد الله تقى
الدين أبي بكر بن على بن عبد الله الموصلي الشيباني الشاعي رحمة
الله تعالى *

It is evident, from the handwriting, that the scribe, *Ismā'il az Zāri*, is the writer of the above note; and from the use of such terms as سيدنا (my master) and شيخنا (my *Shaikh*) and رحمة الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'All al 'Arrāf
لم يصر في نوبة انقر (ii) Muhammad Tibi ; من نعم الله على عبده على العرواف
(iii) Muhammad Fādil bin عباد الله الى مغفرته و عفوه ... محمد الطيبى
ملك بفضل الله عبده الشیعی محمد فاضل ابن الشیعی حامد الخ
an Indian scholar, for whom see No. 923 below.

No. 912.

fol. 54 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

حادي القلوب الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL
MAHBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world ; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'an, Hâdîs and sayings of the Sûfîs, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâṣiraddin Muhammad bin 'Abdaddâ'im bin Al Milaq ناصر الدين محمد بن عبد الدايم بن الملاقي, commonly called Abu'l Ma'âli ابو المعالي, a famous scholar and Sûfî of the Shâdîliyah order, who was born in A.H. 731. He was a favourite scholar of King Az Zâhir (A.H. 784-801=A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Khatîb of the Madrasah Nâsiriyah of Cairo, where he died in A.H. 797=A.D. 1394. See Ad Durar al Kâminah, vol. ii, fol. 313 ; Raf' al 'Isr, fol. 233 ; Husn al Muhâdarah, fol. 266^a ; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning :—

الحمد لله مقدر الموت على عباده ... و سميته حادي القلوب الى

لقاء المحبوب الخ *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr, No. 88.

Written in fair Naskh. Dated A.H. 933.

No. 913.

fol. 53; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حاجي القلوب الى لقاء المصيرب تأليف الشيخ الامام القطب
الغوث الفرد مفتى المسلمين مربى المربيدين ابي عبد الله ناصر الدين
محمد بن العيلق الشاذلي *

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Ağâ Başnawi:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عشر شهر رجب
سنة اثنين و سبعين و ألف آغا بصنوي وكان الفراغ من
نسخها يوم الخميس العبارك ثامن عشر جمادي الثاني من شهور
سنة ١٠٧٧ *

No. 914.

fol. 97; lines 18; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الاسرار مما خفي من الافكار

**KASHF AL ASRÂR 'AN MÂ KHÂFIYA
'AN AL AFKÂR.**

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'an, Hadiq and sayings of the Sufis, jurists and theologians.

Author: Shihâbuddin Abu'l Abbâs Al-Imâd bin Yûsûf Al Aqfahisi, شهاب الدين أبوالعباس احمد بن عياد بن يوسف الاقفهسي, commonly called Ibn al 'Imâd, a learned jurist of Egypt, chiefly known as a pupil of Isnâawi (d. A.H. 777=A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Tabaqât of Qâdî Shuhbah*, fol. 183; *Husn al Muhâdarah*, fol. 216^b; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد لاشياد بلا معين ... الذي خلق
الانسان بلا معين الخ *

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Kûpr. vol. ii, p. 130.

Written in fair *Naskh*. Not dated; apparently 12th century
A.H.

No. 915.

fol. 108; lines 28; size 8½ x 6; 6½ x 4.

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

(i) The first runs thus: كتاب قبس الانوار و جامع الاسرار لقطب الوجهة الشیخ الکبری 'Arabi (d. A.H. 638=A.D. 1240; see No. 865 above).

(ii) The second note runs as follows: هذا الكتاب ليس هو للشیخ الکبری ابن عربی و انما هو لبعض العلماء والله تعالى اعلم rejecting the authorship of Muhiaddin al 'Arabi declares that the work is by an unknown scholar.

(iii) The third note runs thus: ذکروا انه لرجل من علماء قزوین و انه لبعض العلماء قزوین, and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdin Abu'l Mahâsin Yûsuf an Nadrûmi جمال الدين ابو المعاصي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252, accepts Jamâladdin as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escr., No. 975.

The date of the author's death is not known to us. Brock, *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmān Bastāmī (see No. 917. below) studied the present work under our author 'in A.H. 809:—

ذكر الشيخ عبد الرحمن البسطامي في شرحة على المحمد انه قرأ
هذا الكتاب على مصنفه سنة ٨٠٩ *

Beginning:—

الحمد لله الملك الديان الغفور الرحمن الواحد العزيز المعزز
بالاحسان الخ *

The author frequently refers to *Shams al Ma'ārif* (No. 859 above), another work on the same subject.

Foll. 1-107 are written in good *Naskh*. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Mahmūd Afandi, a Turki scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204, the MS. came into the possession of one Ahmad bin 'Ali bin 'Umar.

No. 916.

fol. 159; lines 31; size $11\frac{1}{2} \times 5$; 9×5 .

مصابح الانس

MIŞBĀH AL UNS.

A detailed commentary on *Al Miftāh* of Qūnawī (*d. A.H. 672=A.D. 1273*; see No. 873, above). *Al Miftāh* (for a copy of which see Berlin, No. 3212) is a concise work on Sūfism, written from the stand-point of the *Wujūdiyah* group of Sūfis (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muhiyuddin al 'Arabi (see No. 865 above) and the following nine works of Qūnawī, the author of the text, are chiefly referred to in the present work:—

Works of Muhiaddin.

(i) *Al Futūhāt al Makkiyah* (No. 865 above); (ii) *At Tadbīrāt al Ilāhiyah* (No. 887 above); (iii) *‘Uqlat al Mustawfizah* (No. 889 above); (iv) *Fuṣūṣ al Ḥikam* (No. 870 above).

Works of Qūnawī.

(i) *I‘jāz al Bayān* (see Hand-list, No. 202); (ii) *Sharḥ u Ahādīs al Arba‘in* (see Hand-list, No. 2581/3); (iii) *Ar Risālat al Muṣṭīb* (see Berlin, No. 3274); (iv) *An Nafāhāt* (see No. 891 above); (v) *Ar Risālat al Ḥādiyah* (see Berlin, No. 2305); (vi) *An Nuṣūṣ* (see No. 892 above); (vii) *Tafsīr u Bismillāh* (see Hand-list, No. 2586/4); (viii) *Al Waṣāyah*; (ix) *Fukūk al Fuṣūṣ* (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) *Jundi* (No. 874 above); (ii) *Qushairī* (No. 828 above); (iii) *Shaikh al Islām al Harawī* (No. 831 above); (iv) *Fargānī* (No. 897 above); (v) *Gazzālī* (No. 833 above).

In some cases, the metaphysical theories of the Ṣūfis are compared with the theories of the philosophers and حكماء اشتراطيين (Intuitionists).

Commentator: *Shamsaddin Muhammad bin Ḥamza al Fanārī al Hanafī*, شمس الدين محمد بن حمزة الفناري الحنفي, a famous Hanafī scholar, who received spiritual training from *Shaikh Ḥāmid* and from his father, *Shaikh Ḥamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qūnawī. He was born in Fanār, A.H. 750; and studied there under his father, *Aqsarā‘ī* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqsarā‘ī*, he started for Kirmān, where he studied under *Akmaladdin al Bābārtī* (d. A.H. 780=A.D. 1378; see Lib. Cat., vol. v, part ii, No. 366). Thereafter he visited Constantinople, where he attended the lectures of *‘Alāaddin Aswad* (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. Sultān Bāyazid (A.H. 792-805=A.D. 1389-1402) appointed him *Qādī* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform *Hajj*; and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqqāq an Nu‘māniyah*, vol. i, p. 84; *Tāj at Tabaqāt*, vol. ix, fol. 305; *Hadā’iq al Hanafiyah*, p. 316; Brock., vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانك اللهم و نحمدك حمدا - يرتضيه ذاتك *

For other copies of the work see Berlin, Nos. 3214-15; Būhār Lib. Cat., vol. ii, No. 122; Āṣafiyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

نور الدين الوفائي الازعري: Scribe:

Nūraddīn al Wafā'ī, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897, above.

No. 917.

fol. 68; lines 20; size 8 x 5; 6½ x 3.

بُحْرُ الرَّوْقُوفِ فِي مَلْمِ الْأَوْفَاقِ وَالْعَرْفِ

BAHR AL WUQŪF FI 'ILM AUFAQ
WA AL HURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hāj. Khal., vol. ii, p. 22, being the composition of Aḥmad Būni (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15^b, the following reference to Abu'l Hasan *ash-Shādī*, who died in A.H. 654=A.D. 1256; see *Nafahāt*, p. 603:—

وَقَدْ تَكَلَّمَ عَلَى التَّخْلُقِ بِاسْمَ اللَّهِ تَعَالَى جَمَاعَةً كَابِيَ الْقَاسِمِ التَّشِيرِي
..... وَابِي الْحَسْنِ الشَّاذِلِيَّ *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmān al Bāṣṭāmī, a Sūfi author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad al Ḥanafī al Bāṣṭāmī, composed the present work in A.H. 826:—

قَالَ الْمَؤْلِفُ وَكَانَ أَكْمَالُ هَذِهِ الْحِدْيَةِ الْرَّاهِرَةِ وَالْحَقِيقَةِ الْبَاهِرَةِ فِي
أَوْلَى رِبِيعِ الْأَوَّلِ سَنَةِ سُتٍّ وَعَشْرِينَ وَشَانِعَةً عَلَى يَدِ مَوْلِفِهَا افْقَرَ عَبْدَ اللَّهِ
عَبْدَ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَلَيِّ بْنِ أَحْمَدِ الْحَنْفِيِّ مَذْهِبًا وَالْبَسْطَامِيِّ
مَشْرِبًا ... الْغَيْ *

The note on the margin of fol. 67^a, runs thus:—

الف مؤلف هذا الكتاب اسرار الوراد و تشكير الانوار و فوائج مسکية
رسالة الطاعون و كشف السرار الربانية و شمس الوفاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of 'Abdarrahmân Bastâmi: (i) *Asrâr al Aurâd*; (ii) *Ai Fawa'ih al Miskiyah*; (iii) *Risâlat at Ta'ûn*; (iv) *Kashf al Asrâr ar Rabbâniyah*; (v) *Shams al Aufâq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعیه); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khâtimah*.

fol. 2^a-8. المقدمة

باب الاول في الكلام على اسرار العروف على (i) Bâb سبيل التحقيق وفيه تمانية وعشرون ياقونة *

باب الثاني في الكلام على معانى العروف و (ii) Bâb فيه تمانية وعشرون زمرة *

Author: 'Abdarrahmân bin Muhammâd bin 'Alî bin Aḥmad al Ḥanâfi al Bastâmi al Ḥurûfi, a well-known Ḥanâfi scholar and a Ṣûfi belonging to the Bastâmiyah order, called al Ḥurûfi, in recognition of his proficiency in the science of Ḥurûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madinat al 'Ulûm*, fol. 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231; and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultân Murâd ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in *Br. Mus. Suppl.*, No. 481, that, according to Ḥâj. Khal., vol. ii, p. 484, he died in A.H. 845; but Ḥâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار العروف و قد ربمت

هذا السر الغاخير ... على مقدمة و بابين و سعيته يبحرك الوقوف في
علم الأوفاق و الحروف *

Written in Nasta'liq. Not dated; apparently 10th century A.H.
Foll. 67^b-68^a contain quotations from different works.

Foll. 68^b contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imām Shāfi'i (d. A.H. 204=A.D. 820), according to the following note in Turki:—

امام شافعی حضر تارندين متفواد ر وقت مصیبندر دولت و فوجه
و ممول انچون غایت مبارکدر *

This prayer runs as follows:—

اللهم يا سامع كل الاموات و يا ساقق الفوت و يا كاسي العظام لحما
و منشرها بعد الموت اسألك باسمائك الحسنى و بسمك الاعظم الاعلى
المخزون العكرون الذي لم يطلع عليه احد من المخلوقين يا حكيمها اذا اذن
ليرقى على انانه شيء يلذى المعرف لا ينقطع ابدا ولا يحصى عددا فرج
عني غمى و اكشف همي *

A note on the title-page tells us that the MS. was for some time
in the possession of one Mahmūd Afandi (see No. 915 above).

No. 918.

fol. 72; lines 17; size 9½ x 4½; 6 x 3½.

قوانين حكم الاشراق الى كل الصوفية بجميع الأفائق

QAWĀNĪN U ḤIKAM AL ISH RĀQ ILĀ
KULL AS SŪFIYATI BI JAMĪ'
AL ÂFĀQ.

A work expounding the principles and theories of Sūfism, composed in A.H. 882 for the use of all Sūfis. It is divided into a *Muqaddimah* and 14 *Qānūn*, which are fully described in Berlin, No. 3028. The work is chiefly based on aphorisms and sayings of the Sūfis. 'Abdalwahhāb Sha'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 507) praises the work highly in the following passage in his *Al Lawāqīh*, fol. 279^b:—

كتاب القانون في علوم الطائفة وهو كتاب بدیع لم یؤلف مثله یشهد
اصحاحه بالدوق الكامل في الطريق *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawāhib Muḥammad bin Aḥmad bin Muḥammad at Tūnisi al Wafā'i al Mālikī, ابو الموابع محمد بن احمد بن محمد التونسي الوفائی المالکی, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl., Sprenger, where the work is ascribed to one Jamāladdin Aš Shādī; but in No. 1038/19, on the strength of a note on the title-page which runs thus:—

كتاب رسالة قوانين حكم الشرق الى كل الصوفية بجمعیع الفرق تأليف
الشيخ ... شمس الدنيا والدين محمد بن احمد بن محمد التونسي
الشاذلي الوفائی المالکی المشهور بابی المواهب *

we are told that Abu'l Mawāhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123,* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhānaddin Ibrāhīm bin Muḥammad bin Aḥmad al Ḥanafī ash Shādī, برهان الدين ابراهيم بن محمد بن احمد الحنفی الشاذلی, a disciple of the above-mentioned Abu'l Mawāhib and a Sūfi scholar of the 10th century A.H., is the author of the present work. The following facts, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhānaddin, given in *An Nūr as Sāfir*, fol. 48^a.

(ii) Muḥammad bin Ibrāhīm, the scribe of the present MS. and a reliable Sūfi author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawāhib:—

كتاب قوانين حكم الشرق للشيخ العالم الرباني ابی المواهب
محمد الشاذلی التونسي اعاد الله علينا برکاته *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) 'Abdalwahhāb Sharāni, a well-known Sufi author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawāqib*, fol. 293^b, quotes the following passage from a work of Abu'l Mawāhib, entitled *Qawānin*; and this passage is found verbatim on fol. 35^b of the present MS. :—

و هبها دقة وهي خروج عدد المرسلين ثلاثة عشر من اسمه و ذلك ان اسمه محمد فالميم الاول اذا نطقت بها كانت ثلاثة احرف و الحاء حرفان ح و الف و الباء ساقطة لانها الف و المعجم المضعفان كذلك سنة احرف و الدال كذلك دال و الف و لام فان عدده حرف اسمه كلها ظاهرها وباطنها حصل لك من العدد ثلاثة عشر عدد الرسل المتفقين منه صلى الله عليه وسلم الجامعين للنبوة و يبقى واحد من العدد و هو لقان الولية المعرف على الاولاء و التابعين الخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu'l Mawāhib is the author,

Beginning :—

الحمد لله العليم الحكيم اما بعد فبده حكم على طريق القوم سميتها رسالة قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق الخ *

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair *Naskh*. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدرجي.

The scribe, Muḥammad bin Ibrāhīm ad Dakdakjī, the *Shaikh* of Muṣṭafā Bakrī (see No. 950 below), was a well-known Ḥanafī scholar and a famous Sufi of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tāj at Tabaqāt*, vol. xii, fol. 397; *Silk ad Durar*, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله ما كتبه لنفسه و يمن شاه الله من بعده الفقير محمد بن ابراهيم الدكدرجي خويدم الشاذلية غفرلة و لجميع المسلمين الخ *

In A.H. 1275, the MS. came into the possession of one 'Abdarrahmān Shah, whose note on the title-page runs thus :—

No. 919.

foll. 19; lines 23; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح وصية ابراهيم المتبولي

SHARHU WASIYAT I IBRAHIM AL
MATBULI.

A rare commentary on Al Waṣiyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūlī (*d. A.H. 887=A.D. 1482*) for the use of his ṣūfi friends.

By 'Abdalwahhāb bin Aḥmad bin 'Alī bin ash Sha'rānī (عبد الوهاب بن احمد بن علي الشعراوي) (*d. A.H. 973=A.D. 1565*; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله الذي فرض التوبة و بعد فهذا التعليق على وصية
الشيخ العارف بالله أبي اسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskh. Not dated; apparently 11th century
A.H.

No. 920.

foll. 54; lines 27; size $8 \times 7\frac{1}{2}$; 6×4 .

تحقيق الزوراء

TAHQIQ AZZAWRĀ.

A commentary on Az Zawrā' of Dawwānī (*d. A.H. 907=A.D. 1501*; see Lib. Cat., vol. x, No. 550) and on the author's gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224, 3225. Az Zawrā' is a very concise work, which treats of مبدأ, معاد (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamāladdin bin Muḥammad bin Fakhr al Lārī. كمال الدين بن محمد بن فخر الرازي. The word bin, occurring in the name of the commentator between Kamāladdin and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hāj. Khal., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows: Kamāladdin Muḥammad. Our author was a *Shī'a* scholar of the 10th century A.H., and a pupil of Dawwānī, the author of the text, to whom he frequently refers as اسْنَادِي (my teacher). The date of his death is not given by his biographers; but Ḥāj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy:—

وَإِنَّ أَخْرَجَ الْخَلْقَ كَمَالَ الدِّينِ مُحَمَّدَ بْنِ فَخْرِ بْنِ عَلِيِّ الْلَّازِي
 هَذَا أَخْرَجَ مَاتِيسْرَلِي فِي تَوْغِيْحِ خَفَّيَاتِ الْكِتَابِ وَإِنَّ أَخْرَجَ اللَّهَ
 الْجَلَلَ لِيُصَدِّبَ بِهِمَا شَرْحًا أَخْرَى مُشَتَّمًا عَلَى مُعْظَمِ الْأَسْوَلَةِ وَالْأَجْرَيْةِ
 وَقَدْ تَأَلَّفَ هَذَا الشَّرْحُ سَنَةِ تِعَانِيَةِ عَشْرٍ وَتِسْعِيَّةَ *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد فيقول كمال الدين بن
 محمد بن فخر بن علي الرازي لما كانت الرسالة الموسومة
 بالزوراء الكاشفة عن احوال المبدأ و المعاد بارجع الفلاط صنفها الاستاذ
 المحقق الذي مع ان يقال في شأنه استاذ البشر وكان
 شرحة الذي صنفه الاستاذ ايضاً كالمتن في غاية الابجاز فاستخرت الله
 متولسلاية الى روح من هو مدينة باب العلم وعي
 سيد المرسلين الخ *

Only one other copy of the work is mentioned, viz., in Berlin, *loc. cit.*

Written in fair *Naskh*. Dated A.H. 1035.

No. 921.

foll. 50; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 5×4 .

الرسالة في اصطلاحات الصوفية

AR RISĀLAT FĪ IŠTILĀHAT AŠ
SŪFIYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abū Zakariyah al Anṣāri (*d. A.H. 926=A.D. 1550*) is the author, since he refers in the preface to another composition of his, *Al Futūhāt al Ilāhiyah*, thus:—

وَقَدْ بَيَّنْتُ أَقْسَامَ الْخَوَاطِرِ كُلَّهَا وَاحْكَمْنَا فِي الْفَتوَحَاتِ الْآلِيَّةِ *

This *Al Futūhāt al Ilāhiyah*, which is the work of Abū Zakariyah, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risālat fi Al Alfāz al latī Yatadāwuhā Muhaqqiqū Aš Sūfiyah*. الرسالة في اللفاظ التي يتدأ بها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nūr as Sāfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: *Zainaddin Abū Yābīya Zakariyah bin Muḥammad bin Aḥmad bin Zakariyah al Anṣāri*, زَيْنُ الدِّينِ أَبْرَعْيَنِي زَكَرِيَّا بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ زَكَرِيَّا الْأَنْصَارِي, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jāmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nūr as Sāfir*, fol. 121^a. He was granted *Ijāzāt* by several professors. Of these, the *Ijāzāt* granted to him by *Ibn Ḥajar* (*d. A.H. 852=A.D. 1449*; see Lib. Cat., vol. v, part ii, No. 159) receives special mention in *An Nūr as Sāfir* as being a holograph *Ijāzāt*. He received mystical training from several *Sūfīs*, of whom the following are mentioned in *An Nūr as Sāfir*: (i) *Abū 'Abdallāh al 'Umari*; (ii) *Shihābadin Aḥmad al Aḍkārī*; (iii) *Muḥammad al Faīyūmī*.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirāfā, near the tomb of Imām Shāfi‘ī (d. A.H. 204=A.D. 820).

Beginning :—

الحمد لله الذي و كفى و سلام على عبادة الذي اصطفى
نسمة رسالة تشتمل على تعريف غالب ما تداولته الصوفية المحققون من
الارفاف *

Written in fair *Naskh*. Not dated; apparently 12th century A.H.

No. 922.

fol. 26; lines 25; size 8½×6; 6½×4.

الجوهر الغرير في ادب الصوفي والمريد

AL JAWHAR AL FARID FI ADAB
AS SŪFI WA AL MURID.

A versified treatise, containing 1238 verses on the important principles of Sufism and asceticism, and on the rules to be observed by novices in their relations with their *Shaikhs*. The treatise is divided into 8 *Bāb*, which are fully described in Berlin, No. 3182.

Author: Radiaddin Muhammad bin Muhammad bin Ahmad bin 'Abdallāh al Gazzī al 'Āmīrī ash Shāfi‘ī, رضي الدين محمد بن محمد بن احمد بن عبد الله الغزوي العامري الشافعى of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

* This is the date as given in *Al Lawāqib*, fol. 338*, by his own famous disciple, 'Abdal Wahhāb ash Sha'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567). It is supported by the author of *Tāj aṣ-ṣabiqāt*, vol. x, fol. 145, and is to be accepted in preference to the date given in *An Nūr as Sāfir*—viz., A.H. 925.

Beginning :—

محمد ر هو الرغي ابن الرغي
 المانع الفضل الجليل المنعم
 في أدب الصوفي و المريد

(1) يقول راجي المدد لا ينقضى
 (2) الحمد لله الجليل المنعم
 (3) سمعنا بالجواهر الفرويد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Ḥadîṣ :—

مستنبط من الكتاب المحكم و سنة النبي هادي الام

Only one other copy of the work is noticed, viz., in Berlin,
loc. cit.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 923.

fol. 185; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

فور العين شرح سلک العین

NÛR AL 'ÂIN SHARH U SILK
 AL 'ÂIN.

A detailed commentary on a mystical Qasîdâ of 283 verses on the principles and theories of Sufism, known as Qasîdatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥâbib as Ṣâfi. For a copy of the text, see Hand-list, No. 2589/5

¹ Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93; Leid., No. 28; Algar., No. 364, tells us that the author of the Qasîdâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qasîdâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect :—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Ali bin Mâimûn al Fâsi al Magribî (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus :—

أخبرني أيضاً أن هذا الشيخ المذكور (عبد القادر) كان خاملاً الذكر...
 بمدينة مسند عقد اهلاها حتى لقيه شيخنا المذكور (على الفاس) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his Shaikb, 'Ali bin Maimūn al Fāsi al Maḡribī, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشيخ سيدی عبد القادر بن عمر بن حبیب الصدقی كان الشيخ فيما بلغنا لطیف الذات حدثنا بذلك عنه سیدنا و استاذنا و شیخنا السيد الشریف علی بن میمون المغریبی الفاسی سنة خمس و تسعماة *

(iii) On fol. 12^b, where he refers to something which he heard concerning 'Abdal Qādir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نصّن بطريق الحج سنة اربع و عشرين و تسعماة انة اعني الشيخ عبد القادر الصدقی رحمة الله اوصى ربيبة عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwān bin 'Alī bin 'Atīyah bin Ḥasan al Ḥamawī, علوان بن علي بن مطية بن حسن العموي a famous Sūfi author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدري و احلل عقدة من لساني *

قال المؤلف: The commentary proper begins on fol. 16^a, thus:

سم الله الرحمن الرحيم

بالحمد من بعد بسم الله بدبي كذا على التهامي ملاتي مع تعبياني
تيمن تغمة الله برحمته فابنداً نظمه بذكر اسم ربه الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الغالق بن عبد الله الدمشقي.

A note on the title-page which runs thus:—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد
المجيد بن احمد النجراطي *

tells that the MS. was for some time in the possession of Shaikh Hāmid of Gujarat.

This is followed by another note and a seal of Muḥammad Fādil, son of the above-mentioned Shaikh Hāmid, dated A.H. 1130, which runs thus:—

ملك بفضل الله محمد فاضل بن شيخ حامد *

No. 924.

fol. 45; lines 21; size 8 x 6; 5½ x 3½.

ارشاد الطالبين

IRSHĀD AT TĀLIBĪN.

A work on Sūfism, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف والكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع التكاليف التي جاءت بالرسول (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان شعب (the scales in which men weigh their good and bad acts); (v) العلوم (branches of learning), of which the author enumerates 411, in all (فهذه اربعمائة علم واحدى عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933:—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن على الانصارى الشعراوى
في سبع وسبعين وسبعين سنة ثلاث وسبعين وتسعمائة *

Author: 'Abdalwahhāb bin 'Ahmad bin 'Alī ash-Sha'rānī (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله رب العالمين و الصلوة و التسليم على اشرف المسلمين ...
..... و بعد فهذا رسالة شريفة على امور نفيسة و سيدنا
ارشاد الطالبين الخ *

We learn, from the following passage on fol. 8^a, that our author composed a work on Sūfism under the title of 'Tanbih al Agbṣyā' in which he enumerated 1071 theories relating to Sūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

و قد كنت الفت كتاباً سميت نبيبة الغبياء ذكرت فيه
احد و سبعين الف علم ثم رأيت غالب عقول العلماء تغيير فيه
فاستخرت الله تعالى و رميت به في بحر النيل *

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

fol. 66; lines 23; size 8½ × 6; 6 × 3½.

الجوهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAZZAM FI ZIYARAT AL QABR AL MÜKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimiyah (see Lib. Cat., vol. v., part ii, No. 462/1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Fasl* and a *Khātimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Ahmed bin Muhammad bin 'Ali bin Hajar al Haisami (احمد بن محمد بن علي بن حجر العسami) (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

احمدك اللهم و بعد فانه لما من الله تعالى بالأخذ في اسباب
الزيارة التي هي منتهى الامال ... سنة ست و خمسين و تسعمائة و من ثم
سميته الجوهر المنظم في زيارة القبر المكرم و ربته على مقدمة
و ثمانية نصوص و خاتمة النحو *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه فرغ من تبديشه في رجوعه من الزيارة
سنة ست و خمسين و تسعمائة *

For other copies of the work see Berlin, No. 4052; Paris, No. 1153; Cairo, vol. vii, p. 141. Printed in Būlāq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

محمد بن ابراهيم بن عمر بـ معلم
Scribe:

No. 926.

fol. 141; lines 26; size 10×7; 8½×7.

جواع الكلم في المواقف والحكم

JAWAMI' AL KILAM FI AL MAWA'IZ
WA AL HIKAM.

An autograph copy of a work on Sufism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'an, Hadîsh and sayings of the Sufis. These maxims are classified under six heads, as follows: (i) (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'an; (ii) (Tadmîniyât) 500 maxims, part of each maxim being a quotation from Hadîsh; (iii) (al-âhadîsh) 200 maxims, taken entirely from Hadîsh with omission of the Isnâd; (iv) حكم ابن عطاء (Hikamu Ibn 'Atâ) 300 maxims, taken from Ibn 'Atâ's work (No. 900 above); (v) حكم تلميذه (Hikamu Tilmid Ibn 'Atâ) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Atâ; whose name, according to Berlin, No. 8703, is (Kalâm as Salâf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'anic branches, Hadîsh and Sufism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف مرتوف
على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذرق من
علوم الصرافية *

The work, which consists of 88 *Bâb*, 9 *Fâṣl* and a *Khâtimah*, is divided into 21 parts, and the maxims contained in each *Bâb* or *Fâṣl* are arranged according to the six-fold classification mentioned above.

Author: 'Alâ'addin 'Ali bin Husâmaddin 'Abdal Malik bin Qâdî Khân al Muttaqî al Hindî al Qâdirî ash Shâdîlî al Madâni علاء الدين عبد الملك بن قاسم الدين الهندي القادري الشاذلي died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning:—

الحمد لله الذي نور قلوب العارفين من لوامع كلامه و كلام رسوله غزوجو المعناني والاشارات اما بعد فيقول العبد الفقير الى الله على بن حسام الشهير بالمتقى الصنفي عامله الله تعالى بلطفة الخفي هذا تأليف سميته جرائم الكلم في المواتع و الحكم جمعت فيه نحو ثلاثة الاف حكمة خمسماة منها اقتباسات و خمسماة تضمينيات و مائتان من الاحاديث الغير المضمنة و ثلاثة من حكم ابن عطاء و نحو مائة حكمة للمودودي و الداودي من كلام السلف رغوان عليم لجمعين و قدمت الاقتباسات ثم التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه ثم كلام السلف *

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703; India Office, Nos. 673-4; Paris, No. 1353; Cairo, vol. vii, p. 348; Âsâfiyah, No. 26; Râmpur, Nos. 81-82.

هذا كتاب جرائم الكلم في المواتع و الحكم لعلي بن حسام الدين بخط مؤلفها informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus:—
و الحمد لله رب العالمين و انا الفقير على بن المتقي الراجي من الله العطايا ... و هو الذي يقبل التوبة من عبادة و يغفر عن السيئات *

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10^a,

17^b, 18^a, which end with the words (عَدَنَ), referring to the author, and praying for his⁴ long life (فَسَعَ اللَّهُ فِي عَدَنَ). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

fol. 200; lines 19; size 9 $\frac{1}{2}$ × 4; 7 $\frac{1}{4}$ × 3.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

fol. 264; lines 17; size 9 × 6 $\frac{1}{2}$; 6 $\frac{1}{2}$ × 3 $\frac{1}{2}$.

The Same.

Another copy of the preceding work, followed by a small treatise in four fol. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Fol. 261-264. *الرسالة في الاقتباس* Ar Risālat fi Al Iqtibās. This is the title found on the title-page of the present MS.; but the author, in his *Husn al Muhādrah*, fol. 166^b, refers to this work under the title, *Mahāsin al Iqtibās*. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ān. This style of composition is technically known as *Al Iqtibās*, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalāladdin 'Abdarrahmān bin Abī Bakr as Suyūtī (جَلَالُ الدِّينِ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرِ السُّوَيْطِي) (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning:—

خذ من الخير اذا لا ح الذي منه تشا
ثم لانتظر الى ما سيقول السفهاء

We are not acquainted with any other copy of the work.
Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 929.

fol. 46; lines 26; size 8 x 6; 6½ x 4½.

الفصول الفتحية

AL FUŞÜL AL FATHİYAH.

A concise work on Sūfism and asceticism, chiefly based on the sayings of the Sūfis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Fasl*, each *Fasl* dealing with one particular point:—

فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه
من غير نظر وتطبع الى شيء آخر من جميع
الأشياء كبريت احمر *

فصل لما مات هرون عليه السلام تعب موسى عليه
السلام تعباً كثيراً فاوحى الله تعالى يا موسى
لواذنت لاعل القبور ان يخبروك بطريقى لاخذك
يا موسى *

فصل قال في كتاب المشاعر سلم من غيره من لا يرى فاعلا
الله فلم يتأثر توارد *

فصل قد فاز و افلح من طريقه الى الله عز و جل في علمه
و عمله حاله *

فصل مشاهدة العبدة الحكم وهو ان لا يرى سوئاً الا الله *

فصل يتبعي للعبدان يكون دالماً ملاحظاً معنى الاتصال *

فصل قال الشيخ ابو سليمان داود الشاذلي رحمة الله بسط
الحق سبعاً للعباد بسط التعريفات على سبيل

التدريج *

فصل قال في شرح منازل السالرين اول السلوى في اللهو
الافتقار بمالحظة العبد عدمه الغاية في الوجود *

فصل قال بعض العارفين يسر السبيل الى الله عن وجل . fol. 6^a.
 * اربعة اشياء *

فصل قال بعض العارفين تولى الله سبحانه من اصطفاه . fol. 7^a.
 * من عباده *

فصل قال الشيخ احمد بن الشیعه محدث وفاء الشاذلي fol. 7^a-8^a.
 * مهما تقرر العبد الى الحق بشيء و هو مشاهد
 معه عظمة الله و علة على كل شيء *

فصل ما من وقت جديد الا و فيه مدد جديد . fol. 8^a.

فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام
 الصدق بالصوم و الصلوة ولكن وصل الى مقام
 الصدق بان طرح نفسه بين بدنه *

فصل السالك مالم يصر صاحب قلب ينبعي ان لا يكفي . fol. 8^b-9.
 * باختيار عن الرياضيات *

فصل قال الشيخ معن الدين ابن العربي عجباً لمن . fol. 10-11^a.
 * علم انه عبد الله *

فصل قال الشيخ الاصم المحقق احمد مزروق كل . fol. 11^b-12^a.
 طريق القوم لم يرجعوا بها اصل و ابه بل
 لا اصول غير الشاذلية فانهم ينبعونها على اصل
 واحد *

فصل قال في قوت القلوب وكان الفقراء والمرهون . fol. 12^b-13^a.
 يقصدون الامصار للقاء العلماء والصالحين *

فصل في معرفة الرمان . fol. 13^b.

فصل قال مولانا جعفر الصادق رضي الله عنه العرمات . fol. 13^b.
 تتبع بعضها بعضاً *

فصل قال الامام سفيان الثوري رحمة الله سمعت . fol. 13^b-14^a.
 جعفر بن محمد الصادق عزت السالمة حتى
 لقد خفي مطلبها *

فصل قال الشيخ الاصم القدوة سيد احمد . fol. 14^b-15^a.
 مزروق من اراد الطريق الى الخروج عن
 نفسه فليعلم ان اهل الطريق ثلاثة *

فصل قال الشيخ بن عطاء الشاذلي وكان الشيخ . fol. 15^b.
 ابو العباس المرسي يفضل الغني الشاكر على الفقير
 الصابر *

فصل قال القبصري في شعب الایمان العبد اذا نظر الى
الخالق والمخلوق كائنا ما كان فادرك الفصل
* بين الخالق والمخلوق *

فصل اعلم ان فصل الربع حار رطب
فصل واما زمان الغريف فهو بارد يابس

فصل واما زمان الشتاء فانه بارد رطب

فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله

فصل قال في عيون العقائق وجود العارف الظاهر الحسي
ونفسه المجمعولة ... تسكين النفس و تسلیکها
مسالك الاعتدال *

فصل قال في عيون العقائق حقيقة العالم الريانی في
قلبه نور و هدی و علم حقيقي يموج كامواج البحر
مستقر في اصل سرة *

فصل لا تبدي ما يفتح عليك ولا تفکر مالا ينفعك البك
علمه ولا نتارع من نازعك *

فصل قال الشيخ شهاب الدين الشهورودي الشیعی يكون
مستنبطاً نطقه بالحق و هو عند حضور الصادقین
يرفع قلبه الى الله تعالى *

فصل قال الشيخ محي الدين ابن العربي رضي الله عنه
عنه الوجد العامل عن التواجه لا يعول عليه *

فصل القوم في السماء على ثلاثة اصناف *

فصل لقاء اهل الخير عمارة القلوب *

فصل قال تعالى فاستقم كما امرت قال رسول الله صلى
الله و عليه قل امنت بالله ثم استقم *

فصل روي عن بعض الصحابة رضي الله عنهم انه قال اذا
رأى احدكم منكر لا يستطيع ان ينكروه فليقل ثلاث
مرات اللهم هذا منكر كن له *

فصل قال الشيخ الاعلام حجة الاسلام ابو حامد محمد بن
محمد الغزالی و جملة عالم الملك و الملكوت اذا
أخذت دفعة واحدة يسمى العحضرۃ الروبۃ *

فصل يتصوران يكون حضرۃ في الملك و الكمال و
الجلال و الجمال ... اعظم من العحضرۃ
الريانیة التي لا يعطي بمقدار جلالها *

فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر ^{25a-28a} مذهب سائر المذاهب وصار مذهبًا مستقلاً باصوله وفروعه واحكامه وسائر ما يتعلق بها *

فصل قال بعض المشائخ اقرب الطرق واسهلها و ^{28b-39a} اسلماها طريقة السادة الشاذلية *

فصل ينبغي لمن نسبه بهم وطالع كتابهم ان يقرأ احرابهم ^{41. fol. 30a}

فصل قال الشيخ احمد مرزوق رضي الله عنه واعلم ان ^{42. fol. 30a} احراب المشائخ مفاتح احوالهم ونكتة مثاليم *

فصل واعلم ان احراب المشائخ وسائر اتباعه جامعة بين ^{43. fol. 30b} افادة العلم وآداب التوجه *

فصل واما انكار ابن تيمية لهذه الاحراب وردة اباه و ^{44. fol. 30b} شناعته في الرد ... قال الشيخ احمد مرزوق ابن تيمية رجل مسلم له باب الحفظ والاتقان مطعون عليه في عقائد الابعال *

فصل يشترط في العمل بهذه الاحراب ثلاثة امور * ^{45. fol. 31a}

واعلم ان للشارع في كل باب من المطالب افادة ولاؤيلاء ^{46. fol. 31a} في ذلك زيادة *

فصل ينبغي للعبدان يتخذ ما ترجمته حقيقته من الاذكار ^{47. fol. 31b} و الاوراد *

فصل قال الشيخ الامام القدوة ابوطالب المكي اعلم ان الوردة اسم لوقت من الليل والنیار يرد على العبد *

فصل واحذر ان يترك ورده من وقته او تتكلم فيه الا لضرورة *

فصل ويترك ورد لرائد حاجته اهم وبقى *

فصل للقمر مشارق و مطارات و ملامح و مظاهر و كلها حق *

فصل ومن ذلك قول بعضهم الفقير هو الذي لا يكون ^{52. fol. 34a-35a} الى الله حاجة *

فصل قال الشيخ الامام حجة الصوفية عبد الله بن اسعد الباغي *

فصل الجمع شهود الحق بلا خلق و جمع الجمع شهود *

فصل عند محققى الصوفية رضي الله عنهم ان الحق هو الوجود لكن له تعينات *

56. foll. 37^a-43. فصل في البكاء و تفاؤل الناس فيه *

57. foll. 43-46. فصل قال النبي صلى الله عليه ان من خيار امتى قوما يضحكون جهرا من سعة رحمة الله و يبكون سرائر خوف مذابة *

The author's name does not appear in any catalogue, or anywhere in the body of the present work; but a note on the title-page, which is quoted below, tells us that Ḥusain bin Abi Bakr Faqih Muhammad Balhāj Bāṣadl at Tarīmī is the author, and that he was a Shāfi'i scholar of Tarīm in Ḥadramaut, a province of Arabia:—

الفصل الفتحية و النفحات الروحية للعارف بالله تعالى الشیعی
حسین بن فقیہ ابی بکر محمد بالحاج بافضل الترمی الشاعی *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Sūfi Abū Bakr al-Idrūs (d. A.H. 914=A.D. 1509; see Nūr as Ṣāfir, fol. 80), who is referred to on fol. 10^a as follows:—

و قال الشیعی ابو بکر العیدرس رضی الله عالم العقین الخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in *An Nūr as Ṣāfir*, fol. 350, where the author's full name is given as follows: حسین بن فقیہ بن ابی بکر بالحاج بافضل الشاعی العضرمی عبد الله بن عبد الرحمن بن ابی بکر بالحاج بافضل الشاعی العضرمی was a Shāfi'i scholar of Ḥadramaut, and a supporter of the mystical doctrine of the famous Sūfi, Muhiaddin, of the 7th century A.H. He was the only Sūfi in Ḥadramaut to possess a copy of the latter's famous work, *Futūhāt* (see No. 865 above). He died in A.H. 979=A.D. 1571. See *An Nūr as Ṣāfir*, loc. cit.

Beginning:—

الحمد لله على وجوده و وجوده و تجلیه لعباده بكرمه وجوده الذي انعم على كل موجود في الوجود و بعد فهذا ما خطر في الجنان و نسأل الله تعالى ان ينفعنا بالعلم تسمى الفصول الفتحية و النفحات الروحية الخ *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب و الحمد لله رب العالمين
 و كان الفراغ من نسخه يوم الحد المبارك واحد و عشرين
 من سنة اثنين و عشرين بعد الالف بطبيعة المشرفة على ساكنها افضل
 الصلة و السلام *

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله و عليه و سلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

بلغ مقابلة: من نسخة مولانا العارف السيد عبد الله المدهن نفع به جلادى الثانية سنة ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudâhhîn, a Shûfi of the 12th century A.H.

The title-page contains the following three notes:—

(i) 'Ali bin Muhammâd, commonly called Abu'l 'Azm, a Shûfi of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession:—

ملکه مجازاً على ابو العزم *

(ii) 'Abdallâh bin Tâhâ bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Ali:—

هذا الكتاب مستعار عذدي و انا الفقير عبد الله بن طه بن عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد محمد ابوالعزم رحمة الله تعالى سنة ١١٥٥ *

(iii) Again, the same 'Abdallâh bid Tâhâ, in the following note, says that in A.H. 1151 he purchased the present MS.:—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6 x 3.

الطريقة المحمدية والسيرة الاحمدية

AT TARĪQAT AL MUHAMMADIYAH
WA AS SIRAT AL AHMADIYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Sūfism and 35 works on Ḥadīq. The present work is divided into 3 *Bāb*, each *Bāb* being subdivided into several *Fasl*. For details of the contents see Berlin, No. 8836.

Author: Muḥiaddin Muḥammad bin Pir 'Ali al Birkawi (Birgili) محي الدين محمد بن بير علي البركوي, a well-known Turki author and scholar, belonging to the Ḥanafi school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sultān Sulaimān (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manzūm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Ḥadā'iq al Ḥanafiyah, p. 380; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي جعلنا امة ، سلطاناً خيراً ممّا في *

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayā Ṣafīa, Nos. 1950-6; Alger., Nos. 2484-93; Berlin, Nos. 8836-7; Būhār Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Rāmpūr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barākāt al Muhammadiyah, and again, with another commentary called Al Ḥadiqat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in *Naskh*, and the rest in *Nasta'liq*. Not dated; apparently 11th century A.H.

No. 931.

foll. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاریخ آدم علیه السلام الى نوح الفین و مائین و اربعین سنه و من نوح
لی ابراهیم الف و اربعانة و عشر سنه و من ابراهیم الى موسی سیع مائة
و سبعین سنه و من موسی الى داؤد خمس مائة سنه و من داؤد الى عیسی
الف و مائین سنه و من عیسی الى محمد علیه السلام ستمائة سنه *

This is followed by another note, enumerating 35 works on Hadiṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

foll. 285; lines 28; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

الموهاب الفتحیہ

AL MAWĀHĪB AL FATHIYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muhammad bin 'Ali bin Muhammad bin 'Allān al Bakri أبا محمد بن علي بن محمد بن علان البكري الصدیقی شافعی, a well-known Sufi and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Ahmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See Khulāṣat al Aṣar, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāṣat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawāhir, fol. 168^b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning :—

* الحمد لله رب الخلقة المعبد بالحقيقة الخ

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رحمه الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رحمه الله عنه ونفع المسلمين بتصانيفه كان تمام تسويده شهر رمضان سنة احدى وخمسين و الف تجاة الكعبة الغراء الخ *

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession :—

وقد تملكه العبد الفقير غفران الله له ولوالديه في شهر جمادى الاولى
سنة اثنين وسبعين و الف *

No. 933.

fol. 273; lines 28; size $14\frac{1}{2} \times 10$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No. 934.

fol. 384; lines 24; size $11 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

وسيلة الامانة

WASILAT AL AHMADIYAH.

A well-known detailed commentary on the *At-Tariqat al Muhammadiyah* (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulā Rajab bin Ahmad مولى رجب بن احمد, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203^b, refers to another composition of his, entitled *Jāmi' al-Azhar*, thus:—

• بقي ههنا كلام مذكور في كتابي جامع الزهار الخ *

Beginning:—

الحمد لله الذي هدانا لمعرفته القويم الخ *

For other copies see Cairo, *loc. cit.*; Alger., No. 982; Ibrāhīm Pāshā, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair *Naskh*. Dated A.H. 1167.

Scribe: علي النظامي.

No. 935.

fol. 13; lines 11; size 8×6; 6×4.

قطعة من شرح الطريقة

QIT'AT MIN SHARH AT TARIQAT.

A fragment of the preceding commentary, beginning thus:—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابتداع
• كالرفعة بلاارتفاع

and ending as follows:— و انما اطلبنا الكلام في هذا المقام لانه من مرحلة الاقدام

Written in ordinary *Naskh*. Not dated; apparently 13th century A.H.

No. 936.

foll. 8; lines 17; size 7 x 4; 4½ x 2½.

الرسالة في التوكل

AR RISĀLAT FĪ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Sūfis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue; but we learn from the preface quoted below that 'Isā bin 'Abdarraḥīm عيسى بن عبد الرحيم is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Isā, the author, was a Qādī:—

هذه رسالة في التوكل و حكم مباشرة الأسباب للعلامة قاضي عيسى

رحمه الله تعالى *

It is possible, therefore, that the author is Qādī 'Isā of Ahmadābād (in India), who died in A.H. 982=A.D. 1574. See *An Nūr as Sāfir*, fol. 360^a, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qādī 'Isā, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمة الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qādī Ibrāhīm, whose signature to the note on fol. 2^a runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المتعانم و بعد نقول الفقير الى عفو مواده

الكريم عيسى بن عبد الرحيم قد اختلفت عبارات العلماء في بيان

معنى التوكل الع *

The author, first of all, quotes from *Irshād al Muridin*, fol. 15^a of *Shihābuddin as Suhrawardi* (see No. 864 above), the meaning of the word Tawakkul, thus:—

وقال الشيخ شهاب الدين قدس سرها التوكل ان يكل الرجل امرة
الى الله تعالى و يرضي بما يجري عليه من قضاء الله وقدرة و التوكل
محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسيني
Scribe : This scribe is an Indian scholar of the 11th century A.H.; for a
composition of whose see Hand-list, No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was
transcribed from a copy revised and annotated by the author, runs as
follows :—

و قد حصل الفراغ من كتابة هذه الرسالة و مقابلتها على نسخة
صححها المصنف رحمة الله بنفسه و كتب عليه الحواشى الفقير اسمعيل
الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن
سید جعفر الحسيني سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed
by the words عند.

No. 937.

fol. 98; lines 13; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

حسن التوسل في آداب زيارۃ افضل الرسل

HUSN AT TAWASSUL FI ĀDĀB I ZIYĀRĀT I ĀFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view. The work was composed in A.H. 953, after
the author's return from Hajj. The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively; hence
the present work. It may be noted that another such compo-
sition by his contemporary, Ibn Hajar Haisami (see No. 925 above),
was composed three years later, viz., in A.H. 956. The present work
is divided into a *Muqaddimah*, two *Bab* and two *Khātimah*.

Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70^a. *Bâb i*. Contains 99 rules, to be carefully observed, from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70^b-89. *Bâb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91^b-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Alîmad al Fâkihi عبد القادر بن أليماد الفاكهي (d. A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Hîzb*, thus: و حكى له كرامه في شرحه لحربة This commentary on *Hîzb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24^a refers to another composition of his, *Al Manâhij as Saniyah fi Al Akhlâq*, thus:—

و قد ذكرت جملاجمة من الأخلاق في كتاب مفاتيح السننية *

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تأدب بأداب رسوله و سميتها حسن التوسل
في أداب زبارة افضل الرسل المقدمة لما من الله تعالى بالزيارة
الشريفة سنة ثلاثة و خمسين و تسعين و لم اراحدا من اهل العلم
غير أداب الزيارة بتأليفه *

Written in fair Naskh. Not dated; apparently 12th century
A.H.

No. 938.

foll. 10; lines 19; size 9×6; 7×4.

نبذة من كتاب البرهان

NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of *Kitâb al Burhân*, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Sufi, Shihâbuddin Ahmed bin Shaikh 'Abdarrahmân bin Abi Bakr bin Shaikh 'Abdarrahmân as Saqqâf (*d. A.H. 946=A.D. 1539*; see *Al Maghra' ar Rawî*, foll. 85-88), composed by his disciple, Yahyâ bin 'Abdarrahmân al Khatîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7^a of the present work, where we read:—

وَكُنْتَ مَسَافِرًا إِلَى الْحَجَّ سَنَةَ ثَمَانِينَ وَخَمْسِينَ وَتَسْعَمَةَ *

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus:—

قال مؤلف الكتاب لطف الله به و بالحديمة في الدارين *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمداً كما ينبغي بجلاله و عظم سلطانه اما بعد فيقول
الفقير يحيى بن عبد الرحيم الخطيب انه من منن الله تعالى ان يسرى
لن اجمع شيئاً اخر *

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لذلة الورقات هذا وجدته من مصنف الشیخ يحيى
بن عبد الرحيم الخطيب من البرهان العبین من رسائل و كرامات سیدنا
الشیخ شهاب الدین *

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair *Naskh*. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of Al Burhān, runs as follows:—

هذا نبذة من كتاب البرهان مصنف الفقيه الشیعی یحییی بن
عبد الرحیم الخطیب تغمدہ اللہ تعالیٰ برحمته الخ *

No. 939.

fol. 179; lines 27; size 8×6 ; $6 \times 3\frac{1}{2}$.

الترجمة

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, Kitāb al Waṣā'if; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

هذا كتاب الوظائف المشهورة في نواحي الدهور *

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقد الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب
سنة سبع وثمانين و تسعمائة من الهجرة النبوية تجاه الكعبة المشرفة *

the author refers to the present work as At Tarjumah, and says that it was completed at Mecca in the month of Rajab, A.H. 987. The word Tarjumah, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the Sūfis contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that At Tarjumah is accordingly the title of the work.

On fol. 46^a, reference is made to three Ijāzāt, which are quoted below, granted to the author in A.H. 766, 773, 775, by his Shaikh, Hāfiẓaddin, who died at the end of the 8th century A.H.:—

و قد اجاز الشیعی سراج الدین اجازة عامة لفظاً و خطّا شیخنا
بقیة السلف حافظ الحق و الدین الطاهري المخاندی الاویشی و قد

اجاز شيخنا هذا رحمة الله لهذا الفقير اجازة عامة بفظاً و خطأ بدخاري ...
 ... في آخر شعبان سنة ست و سنتين و سبعمائة و ثانية في اواسط رجب
 سنة ثلث و سبعين و سبعمائة و ثالثاً في اواسط ذي القعدة سنة
 خمس و سبعين و سبعمائة ببلدة اوش النج *

It is at once evident that there is a great discrepancy between the dates of the above Ijāzās and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Ṣūfism and works of reference, we are able to throw the following new light on the subject :—

(i) The three Ijāzās, with the dates above-mentioned, are found verbatim on fol. 75^a of *Faṣl al-Khitāb*, a work on Ṣūfism in Persian, by *Khwāja Muḥammad Pārasā* (d. A.H. 822=A.D. 1419); see Persian Hand-list, No. 1368.

(ii) The author of *Ḥadā'iq al-Ḥanafiyah*, pp. 307, 314, tells us that the above *Khwāja Muḥammad Pārasā* received Ijāzās from *Shaikh Ḥāfiẓaddin*, who died at the end of the 8th century A.H., and is evidently the *Shaikh* referred to in the Ijāzās quoted above.

(ii) Finally, a reference to the *Faṣl al-Khitāb* shows that the present work is an Arabic translation of the same.

The beginning of *Faṣl al-Khitāb* after the preface, runs as follows :—

بِدَانْ ثَبَّنْكَ اللَّهُ وَ إِيَّاكَ عَلَى السَّدَادِ فِي الْقَوْلِ وَ الْعَمَلِ وَ الْعِقَادِ إِذْ
 مَشَّالِحُ طَرِيقَتِ قَدْسِ اللَّهِ اَرْوَاحُهُمْ كَبِرَوْ دِينُ وَ مَقْتَدَاهُمْ اَهْلُ يَقِينٍ اَذْ
 دَجَامَعَ اَذْ مَيَانَ عَلَوْمَ ظَاهِرِيْ وَ باطِنِيْ وَ اِيَّابَ اَحْوَالَ وَ اَصْحَابَ اَذْ عَقَادَ
 عَانِيَهُ اِيْشَانَ بِذَابِرَ اَصْوَلَ صَرِيْحَهُ اَسْتَ اَوْ كِتَابَ وَ سَنَةَ دَاجِمَعَ وَ مَزِيدَ
 اَسْتَ بِذَلَائِلَ نَقْلِيَهُ وَ شَوَاهِدَ عَقْلِيَهُ وَ بَا اِيَنَ هَمَهُ اَهْلَ ذَرَقَ وَ وَجَدَانَ
 وَ كَشْفَ وَ عَيْلَنَ اَذْ الْجَ *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اَعْلَمْ ثَبَّنْكَ اللَّهُ عَزَّ وَ جَلَّ وَ إِيَّاكَ عَلَى السَّدَادِ فِي الْقَوْلِ وَ الْعَمَلِ
 وَ الْعِقَادِ فَإِنْ مَشَّالِحُ الْطَرِيقَةِ قَدْسِ اللَّهِ اَرْوَاحُهُمْ الْجَامِعِينَ سَرَّ الْعِلُومِ الظَّاهِرَةِ

والباطنة ذري العقائد الصافية المبدية على الأصول الصريحة صرح بها الكتاب والسنّة والجماع إباب الذوق والوجودان والكشف والعيان الخ *

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pārasā, and which, with the exception of the Persian phrase (، اما بعد همیگوید)، is in Arabic:—

الحمد لله بخلقه على وحدانيته اما بعد همیگوید المفتقر
إلى الله محمد بن محمد بن محمد بن الحافظ البخاري وفاته لما يحيده
ويرغله من القول والعمل الخ *

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of *Faṣl al-Khitāb*. The incorrect title of the work, given on the title-page, viz., *Al Waṣā'if*, is apparently taken from the chapter-headings on fol. 6^a-10^b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hāj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv, p. 422, he mentions (without describing) an Arabic translation of *Faṣl al-Khitāb*, by Amir Badshāh Muḥammad al-Bukhārī, composed at Mecca in the month of Rajab, A.H. 987:—

تعريب فصل الخطاب لامير باشأه محمد البخاري نزيل مكة في

* ٩٨٧ مه رب

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hāj Khal., Brock., vol. ii, p. 412, citing the authority of Ayā Sofiā, Nos. 1978-9 (where, however, the name of the author is quite correctly given as Khwāja Muḥammad Pārasā), wrongly ascribes the authorship of the original work, the *Faṣl al-Khitāb*, to the translator, viz., Amir Badshāh al-Bukhārī. References to Amir Badshāh Muḥammad al-Bukhārī, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on *Taisir* (see Hand-list, No. 702) we learn, from his own words quoted below, that he traced his descent from Ḥusain, the second son of 'Ali, the 4th Caliph; that he was born in Khurāsān, brought up

in Bukhārā, and settled permanently in Mecca; also that he was a follower of the Hanafī school:—

محمد امين الشهير باسمير باشاده الحسيفي نسباً الحنفي مذهبها
الخراساني مولداً البخاري منشأ المني موطناً *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

علي بن صديق بن محمد بن سكبة الشهير بالصابوني المكي :—

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير إلى الله تعالى مغي الدين احمد بن

عبد الوهاب سنة ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Ṣafīiaddin Ahmad bin 'Abdalwahhāb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Ṣan'ā Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

foli. 297; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الابرار

MAJĀLIS AL ABRĀR.

A famous work, being a collection of pious discourses of the Ṣūfīs, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Ahmad ar Rūmī, احمد الرومي, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*; Būhār Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع اقدار العلماء بقدر معرفة كتابه المحكم الخ *

Written in Nasta'liq. Dated A.H. 1237.

No. 941.

foll. 21; lines 23; size 8 x 6; 6½ x 4½.

الرسالة في بيان الوربة النبوية

AR RISĀLAT FI BIYĀN I ALWIYAT
AN NABI.

A rare work on Sufism, in which the author holds that the practice of the adoption by Sufis of different orders of different coloured garments (خرقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Sufi, belonging to one order, to wear the garment presented to him by a Shaikh belonging to a different order of Sufism. The author supports his arguments by reference to the Fatwa (opinion) of the following Sufis —

(i) Yahyā bin Zain al-‘Abidin; (ii) ‘Abdalbāqī bin Yūsuf Az Zurqānī; (iii) Muḥammad Shāhin al-Ḥanafī; (iv) Shaikh Fā’id al-Ḥanafī.

The work ends with a quotation from the *Kitāb al-Ikhlas* of *Sha'rānī* (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin ‘Alī, احمد بن محمد بن على commonly called Al-Ġunaimī (الغنيمي), a prominent Sufi scholar of Egypt of the 11th century A.H. Originally a follower of the Shāfi‘ī school, he afterwards became a follower of the Ḥanafī school. He was the pupil of ‘Abdal Wahhāb *Sha'rānī* (one of the Sufis mentioned above), to whom he refers on fol. 10^b thus: دُنْيَ كِتَابِ الْإِحْلَاقِ لِسَيِّدِي مُبِيدِ الْوَعَابِ الشَّعْرَانِيِّ. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 *Kirasa* (each *Kirasa* being equal to 10 foll.) on the famous theological work, *Umm al-Barāhīn*. He died in A.H. 1044=A.D. 1634. See *Khulāṣat al-Āṣar*, vol. i, p. 313.

Beginning:—

الحمد لله المعبود الخالق لكل موجود وبعد
فيقول العبد الفقير الراجي من مولا الغنيمي الشافعى وقع اغطراب
كثير في لون الوربة النبوية صلى الله عليه وسلم وانه من سلك طريق
شيم ولاري متخصص يمنع عليه ان يتحمل خبرة الخ *

It is evident, from the above-quoted preface, that our author

belonged to the Shāfi'i school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 942.

fol. 6; lines 26; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×6 .

الرسالة في طريق السادة النقشبندية

AR RISĀLAT FĪ ṬARĪQ AS SĀDAT
AN NAQSHBANDIYAH.

A very concise but useful treatise on Sūfism, containing the mystical teachings and tenets of the Naqshbandiyah order, founded by Khwāja Bahāaddin Naqshband (d. A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal Khāliq al Gujdawani, a famous Sūfi of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandiyah order are also briefly discussed in the present treatise, viz.: (i) ياد گرده (ii) ياد گشت (iii) ياد گشت (iv) ياد گشت (v) خلوة در انجمن (vi) نظر بر قدم (vii) هوش دردم (viii) خلوة در انجمن (ix) سفر در وطن (x) وقوف زمانی (xi) وقوف عددي.

Author: Tājaddin bin Zakariyah bin Sūltān Al Hindi An Naqshbandi ج الدين بن زكريا بن سلطان الحنفي النقشبندى, a well-known Sūfi scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Sūfis of Arabia. The Sūfis of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmir, Jawanpūr, Nāgūr and Kashmīr. He first of all received spiritual training, according to the Chishtiyah rule, under Nizāmaddin an Nāgūrī (d. A.H. 985=A.D. 1577); but afterwards he received training, according to the Naqshbandiya rule, under the following famous Indian Sūfis of the said order:—

(i) Shaikh Iīāh Bakhsī (d. A.H. 1002=A.D. 1593).

(ii) Sayyid 'All bin Qiwām, a famous Sūfi of Jawanpūr.

(iii) Muḥammad Bāqī Naqshbandi (d. A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسلة) in the Naqshbandiyah order, which begins from the Shaikh Muham-

mad Bāqī (mentioned above) and ends with the founder of the said order, thus:—

وَهَذِهِ الْطَّرِيقَةُ النَّقْشِبَنْدِيَّةُ اخْذَهَا الْفَقِيرُ الْكَامِلُ فِي النَّصَانِ وَالْعَاجِزِ
عَنِ الْعِرْفَةِ الْرَّحْمَنِ تَاجُ الدِّينِ عَنْ مَهْدِيِ الْزَّمَانِ الْخَرْوَاجَةِ مُحَمَّدِ
الْبَاقِيِّ وَهُوَ اخْذَهَا عَنِ الْمَوْلَوِيِّ خَوْجَكِيِّ الْمَلِكِيِّ وَهُوَ عَنِ الْمَوْلَوِيِّ
دَرْوِيشِ مُحَمَّدِ وَهُوَ عَنِ الْمَوْلَوِيِّ الْبَاهِدِ وَهُوَ عَنِ الْعَوْتَ الْأَعْظَمِ الْخَرْوَاجَةِ
عَبِيدِ اللَّهِ الْأَحْرَارِ وَهُوَ عَنْ شِيْعَ الشِّيْوَخِ مُولَانَا يَعْقُوبِ الْجَرْخِيِّ وَهُوَ عَنِ
الْخَوْاجَةِ الْكَبِيرِ الْخَرْوَاجَةِ بَيْانِ الْحَقِّ وَالْدِينِ الْمَعْرُوفِ بِنَقْشِبَنْدِ الْمَمْ

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca., A.H. 1050=A.D. 1640; and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers:—

- (i) Mirza Muḥammad ad Dimashqī (d. A.H. 1088=A.D. 1677).
- (ii) Aḥmad bin 'Ujail (d. A.H. 1074=A.D. 1663).
- (iii) Muḥammad bin Aḥmad bin 'Ujail (d. A.H. 1097=A.D. 1685).
- (iv) Aḥmad bin Yaḥyā bin 'Ali (d. A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii, p. 419; and *khulāṣat al Aṣar*, vol. i, p. 474, where an independent biography of our author, *Tuhfat as Sālikin Fi Ḏikr 'Tāj al 'Ārifin*, by one of his disciples, Muḥammad bin Aṣhrāf al Ḥusainī, is mentioned. The author of *Taḍkira 'Ulama'i Hind*, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning:—

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اَعْلَمُ وَفَكِّرُ اللَّهِ تَعَالَى اَنْ مُعْقَدَاتِ
الْسَّادَةِ النَّقْشِبَنْدِيَّةِ هُوَ مُعْقَدُ اَهْلِ السَّنَةِ وَالْجَمَاعَةِ الْمُمْ

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyah order are identical with those held by اهل السنة، the famous theological school. The work is divided into the following short 6 *Fasıl*:—

الفصل الاول في طريق الوصول الى الله تعالى على طريق 2^و
السادة النقشبندية اما ببعض الصعبية او بالذكر

الفصل الثاني في الطريقة الثانية للسادة النقشبندية 2^و

الفصل الثالث في الكلمات الفدسيّة المأثورة من حضرة ٣-٤^{هـ} fol.

الخواجة عبد الخالق الغنجدواني وهي أحد عشر

كلمة مبنية طرق السادة النقشبندية *

فصل اذا وقع في اثناء الذكر والاشغال تفرقه او وسوسه ٥-٦^{هـ} fol.

فصل في الفناء والبقاء

فصل في الاداب

VI. fol. 6^{هـ}

‘Abdal Ḡani an Nâbulusî (d. A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038/17; Cairo, vol. ii, 312.

Written in Nasta’liq. Not dated; apparently 13th century A.H.

No. 943.

fol. 49; lines 7; size 7 x 4½; 4½ x 3½.

بيان كلمة التوحيد

BIYĀN U KALIMAT AT TAWHĪD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz. *الله لا إله مِنْهُ إِلَّا هُوَ الْمُحَمَّدُ رَسُولُهُ مُحَمَّدٌ* (There is no God but Allah, and Muhammad is his Prophet.)

Author: Khalil Muhammad bin Shaikh ‘Abdallatîf, خليل محمد بن شيخ عبد اللطيف, a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذي خلق خلق الانسان و بعد فيقول اقل عبد الله

خليل محمد بن شيخ عبد اللطيف فلذلك شرحت كلمة التوحيد

و سميته ببيان كلمة التوحيد و هو تأريخ تأليفه المعاشر *

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muhammad Sami' dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

السمط المجيء

AS SIMT AL MĀJID.

A Sūfi work, concerned mainly with tracing the spiritual pedigrees of the various orders of Sūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696/3, tells us that the work was composed in A.H. 1068:—

تم الكتاب المسمى بالسمط المجيء سنة ثمان وستين و الف الخ *

Author: Ahmad bin Muhammad bin Yūnus al Badari al Qudsi al Yamani al Anṣārī al Dajjājī al Qush Shāshī الْحَمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مُفَارِقِ عِبَادَةِ الْمُذَكُورِينَ بِذِكْرِهِ الْخَمْسَيْنِ
البدري الفوسي اليعني الانصاري الدجاجي القشاشي, a distinguished Sūfi scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in Tāj at Tabaqāt, vol. xi, fol. 340, ends with 'Ali, the 4th Caliph. According to his own statement on fol. 72^a, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shaikhs of different orders, from whom he received the garment of the said orders; see foll. 31-61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muhiiddin Ibn al 'Arabi (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644/2, 3. He died in Medina, A.H. 1071=A.D. 1660. See Brock., loc. cit.; Tāj at Tabaqāt, loc. cit.; Khulāṣat al Aṣar, vol. i, p. 344. He was buried in Baqi', a famous cemetery in Medina.

Beginning:—

الحمد لله رب العالمين على مفارق عبادة المذكورين بذكرة الخ

* For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696/3.

Written in fair Naskh. Dated 1292 A.H.

No. 945.

foll. 120; lines 25; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7 \times 4.

البوازق النورية

AL BAWĀRIQ AN NŪRĪYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sūfis are chiefly referred to by our author in the present work:—(i) Ḥāfiẓ Ḥāfiẓ (see No. 833 above); (ii) Muhiyad-din Ibn al 'Arabi (No. 865 above); (iii) Qūnawī (No. 873 above); (iv) Jundi (No. 874 above); (v) 'Abdalkarim al Jili (No. 885 above); (vi) Jalāladdin ar Rūmī; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur'ān and Ḥadīṣ of both the Sunnī and Shī'a sects. The work is divided into the following 8 Bawāriq, each Bāriq being sub-divided into several Lawāmī':—

البوازق الأولى في بيان الوجود و نور الله و تحقيق (I) foll. 1-24.

عالم الاهوت *

البوازق الثانية في الاسماء والصفات (II) foll. 25-35.

البوازق الثالثة في بيان عالم الملائكة و العمالق و بيان (III) foll. 36-57. النفس الفاطمة و الروح المنفوع *

البوازق الرابعة في بيان الطبيعة الكافية و المبسوبي (IV) foll. 58-66. و الصورة و الزمان و الحركة و السكون *

البوازق الخامسة في بيان عالم الشفاعة الحسنى (V) foll. 67-86*. بعالم التاسوت و عالم الملك *

البوازق السادسة في المعاد و حشر الاجساد و بيان (VI) foll. 86^b-104. جرارة الاعمال ثوابها و جرارة و بيان الجنة و النار *

البوازق السابعة في اشتغال الفقراء و اعماالم *

البوازق الثامنة فيما ظهر للسالك حال المراقبة *

Author: 'Abdalhamid bin Mu'inaddin bin Muhammad Ḥāfiẓ an Nairizī, a Shī'a scholar of Persia; see Kashf al Hujūb, fol. 26^a, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bāqir Dāmād (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x, No. 624 above). *Of.* the passage on fol. 120^a, which runs as follows:—

وقد ذكر هذا الحكم مثل هذا من الحكماء القدامى كفيلاطوس وفيداغورس وفلاطون الاتي و من الحكماء المتأخرين السيد باتور داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلي والارداء قاطبة متفقون بها الخ *

Beginning:—

الحمد لله الذي تجلى عن هوية غير ذاته الى الاحادية المطلقة ...
 ... فسبحان رب العزة عما يصفون وسلام على المسلمين خصوصاً على
 سيدنا ونبينا محمد مصطفى صلى الله و آله واصحابة اجمعين ...
 ... وسمينة بالبوارق الفورية في اسرار الحقائق الظاهرة وهي مشتملة على
 ثمانية بوارق و على عدة لواضع الخ *

Written in Nasta' liq. Not dated; apparently 12th century A.H.

No. 946.

fol. 189; lines 11; size 7½×4; 4½×2½.

الرسالة في التصوف

AR RISĀLAT FĪ AT TAŞAWWUF.

A treatise on Sūfism, containing moral and mystical instruction, based on the Qur'ān, Hadiṣ and sayings of the Sūfis, divided into 36 Hidāyah. Each Hidāyah begins thus:—

ابها الاخ الصالح *

Author: Muḥammad bin Sayyid Muḥammad al Gadā'l al Qanawji Ar Rasūldār الفنوجي الرسولدار a scholar of Qannawj, who flourished in the 11th century A.H. In Tadkira-i 'Ulamā-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1118=A.D. 1658-1707).

Beginning:—

الحمد لله الذي خلق الملك والملكون ولم يكونوا شيئاً
اما بعد فليقول العبد المسكين محمد ... بن سيد محمد الگداني الرسولدار
* الفتوحجي

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islám Khán, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

foll. 10; lines 13; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الرسالة في التوحيد والتتصوف وأداب المربي

AR RISĀLAT U FĪ AT TAWHĪD WA
AT TAŠAWWUF WA 'ĀDĀB AL-
MURĪD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risālat u fi Shubb Taridu 'Alā al Murid. الرسالة في شبه ترد على المربي. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Shī'ī dogma, followed by the replies to each, which are based on the joint opinions of the following four Imāms, viz., Abū Ḥanifa, Mālik, Shāfi'i and Ahmad bin Ḥanbal. The questions are introduced in the following different styles, viz., (i) أَنْ قَبِيلَ لَكَ (ii) إِذَا مَأْكُ مَأْكَلَ (iii) السَّوْال (iv) الْجَوَاب; and the replies begin with the following words, viz., (i) أَفْرُلَ (ii) قَلَ (iii) قُلَ. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن العاشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين و على الله على سيدنا محمد وعلى آله
وصحبه اجمعين اما بعد فهذا مسائل نقيسة في علم التوحيد والتتصوف

اذا اتفق المروي سأل عنها يعجز عنها اكبر صوفي مدقق في علم الترجيد
..... وهي منخوبة من كتب شتى و اتفق عليها الائمة الاربعة رضوان
لله تعالى عليهم اجمعين ان التصوف لا يتم الا على مقتضى ما انى به

الشرع الحمدي الخ *

The first question begins thus:—
السؤال الاول فاذا سألك سائل وقال لك ما معنى لا الله الا الله

نقل لا معبود بحق *

The reply runs as follows:—

لا الله و اصلها اليمان و فرعها الاسلام و ثبوتها الحسان الخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

fol. 34; lines 29; size 8½ x 5½; 7 x 4.

سبيل الاذكار والامتيار

SABIL AL ADKAR WA AL ITIBAR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) foll. 3-7. العمر الاول من حين خلق الله آدم عليه السلام ...
فلم يزل تنتقل من صلب الى رحم ومن رحم الى
صلب الى ان خرج كل واحد منهم من بين ابيه
وامه *

(ii) foll. 7b-21a. العمر الثاني من حين خروج الانسان من ابويه
الى الدنيا الى وقت موته الخ *

(iii) foll. 21b-27a. العمر الثالث من حين خروج الانسان من الدنيا
الى الموت الى ان يبعثه الله بالتفتح في الصور
وكل مدة البرزخ *

العمر الرابع من حين خروج الانسان من قبره او
(iv) foll. 27^b-30^a. من حيث شاء الله بالتفخ في الصور *

العمر الخامس من وقت دخول الانسان في الجنة
(vi) foll. 30^b-34. * الى الابد *

Author: As Sayyid 'Abdallâh bin 'Alâwi bin Ahmad bin al-Haddâd Bâ'âlawi. السيد مجده الله بن علي بن احمد بن العداد بالعلوي Our author, who traced his descent from 'Ali, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Sûfi, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (مسالة زيارة القبور); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar, vol. iii, p. 91; Bûhâr Library, vol. ii, No. 129; Brock., loc. cit.

Beginning:—

سبحانك لا علم لنا ما علمنا انك انت العالم الخبير الحمد لله
الواحد القهار العزيز الغفار احمد بما حمد ذاته وبما حمده عباده
المخلصون و لسم هذا المؤلف سيدل الذکار و الاعتبار *

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8×6; 5½×4.

اتحاف السائل باجوبة السائل

ATHÂF AS SÂ'IL BI AJWIBATI AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sûfism, referred to the author by one 'Abdarrahmân. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

'Abdallāh bin 'Alī al-Haddād (*d. A.H. 1132=A.D. 1719*; see No. 948 above), noticed in *Silk ad Durar*, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

وَكَانَ الْفَرَاغُ مِنْ اِمْلَائِهِ سَنَةِ اثْنَيْنِ وَسَبْعِينِ الْفَ مِنَ الْهِجْرَةِ *

The present copy of the work opens abruptly thus:—

الْعِلْمُ وَالْحُكْمُ مَلْجَرٌ بِهِ الْقَلْمُ اِمَّا بَعْدَ فَنَدِ طَلَبٌ مِنِي
الشِّيْخِ الزَّكِيِّ ... عَبْدُ الرَّحْمَنِ جَوَابًا مِنْ عَدَّةِ مَسَائِلِ النَّعْمَانِ *

Written in fair *Naskh*. Not dated; apparently 13th century A.H.

No. 950.

fol. 7; lines 73; size 8×6 ; $5\frac{1}{2} \times 3$.

ارْجُوْنَةُ الْمَصْطَلِحِ

URJŪZAT AL MUŞTALAH.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Sūfis. The above title is given to the treatise by the author himself in the following hemistich: اَنِي سَمِّيَّنَا اِرْجُوْنَةَ الْمَصْطَلِحِ. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urzūzah*, by Muştafa Bakrī (*d. A.H. 1162=A.D. 1748*) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urzūzah*: وَمَصْطَفِيُّ الْبَكْرِيٍّ حَرَرَ نَظَمًا in which Muştafa al Bakrī refers to himself as the author of the treatise. Again, in the following couplet:—

اَنِي لَخَصَّتُ فِي الْأَلْفِيَهِ فَصَلَا فِي اِصْطَلَاحِ الْصَّوْفِيَهِ

he mentions another composition of his, entitled *Al Alfiya*, which is a work by the same Muştafa. See Berlin, No. 3053. In *Silk ad Durar*, vol. iii, pp. 191-200, 222 works of Mustafā Bakrī are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x, p. 386. The author's full name runs as follows: Muştafa bin Kamāladdin bin 'Alī bin Kamāladdin bin 'Abdal Qādir Muhiaddin as Siddiqi al Hanafi ad Dimashqi al Mucṭafī bin Kūmāl al-dīn bin 'Alī bin Kūmāl al-dīn bin 'Abd al-qādir Muhi al-dīn. *

الصديق العنفي الدمشقي البكري. He was a prominent Sufi author of the 13th century A.H., and belonged to the Hanafi School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Ahmad bin Kamāladdin (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatiyah rule, from Shaikh 'Abdallaṭif al Khalwati (d. A.H. 1121=A.D. 1709), who granted him a license for Sufism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Hamāt, Bağdād, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qidiriyah rule, in Hamāt, from Shaikh Yūnus al Qādirī, and again, according to the Naqshbandiyah rule, in Mecca, from Sufi Mūrād Bakbsh (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimān Pāsha, Governor of Damascus, and Rajab Pāsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock, vol. ii, p. 308, merely mentions that he was alive in A.H. 1137). See *Silk ad Durar*, *loc. cit.*; *Tāj at Tabaqāt*, vol. xii, fol. 759.

The work opens thus:—

فَالْفَقِيرُ الْكَبِيرُ الْمُصْطَفَى سَبَطُ الْبَشِيرِ فَجْلُ صَدِيقِ صَفَا

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 951.

fol. 10; lines 25; size 8×5; 7×4.

الْفَوَاحِدُ الْاَلَعِيدَةُ فِي التَّوْجِهَاتِ الرَّوْحِيَّةِ

AL FUTŪHĀT AL ILĀHĪYAH FĪ AT
TAWAJJUHĀT AR RŪHĪYAH.

الْحَقِيقَةُ الْمُحَمَّدِيَّةُ (the doctrine that the light, or original essence, of Muhammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled *Mawāhib al Ladunniyah*, vol. i, p. 12. The Wahhabis (see Lib. Cat., vol. x, No. 585) reject the

doctrine and say that it is an invention of the Sūfis (see Hughes' Dictionary of Islām, p. 162). The present treatise also discusses briefly التوجّهات الروحية (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarīm al Madāni ash Shāfi'i مُحَمَّد بْن عَبْد الْكَرِيمِ الْمَدَنِي الشَّافِعِي, commonly called As Sammān السَّمَان.

He was born in Medina, where he studied under Muḥammad bin Sulaimān (d. A.H. 1194=A.D. 1780) and many others; and was a disciple of Muṣṭafā Bakrī (see No. 950 above). He died in A.H. 1189 = A.D. 1775. See *Silk ad Durar*, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته على الله عليه وسلم محبتي اسل
الإيمان و بعد قيادة رسالة لطيفة وكلمات ظريفة تتضمن التوجّه
الروحي اليه على الله عليه وسلم و سميتها بالفتورات الآبية في
* التوجّهات الروحية الخ.

We are not acquainted with any other copy of the work.

Written in rough Naskh. Not dated; apparently 13th century
A.H.

No. 952.

fol. 50; lines 21; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة الرسائل الفاروقية و مقدمة المسائل الصوفية

ZUBDAT AR RASĀ'IL AL FĀRŪQIYAH WA 'UMDAT AL MASĀ'IL AS SŪFIYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Sūfism, entitled *Maktūbāt* (for a copy of which see Persian Hand-list, No. 1388), by Muṣṭafā Alf Ṣāni (d. A.H. 1035=A.D. 1626).

By Yūnus An Naqshbandī يُونس النقشبندى. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3^o to his *Shaikh 'Ali bin Ahmad al Kizabri* (d. A.H.

رأيت شيخنا : 1165=A.D. 1751 ; see *Silk ad Durar*, vol. iii, p. 205), viz :
الكريبي.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبة اجمعين و بعد فيقول اسير الذنوب سبي
صاحب الحق طالما كنت اطلب مجلدات غوث المحققين
..... شيخ مشائخنا الشيخ احمد الغافقي النقشبندى جزا الله من هذه
الامة الخ *

The translation begins on fol. 2^a thus :—

قال الامام الريانى مجدد الف الثانى فدس سره و نفعنا به في
معارف الصوفية اعلم ان معارف الصوفية و علومهم في نهاية سيرهم
و سلوكهم انما هي علوم الشريعة الخ *

Written in ordinary *Naskh*. Not dated; apparently 13th century A.H.

No. 953.

fol. 7 ; lines 7 ; size 8½ × 6 ; 6 × 8½.

الرسالة في التصوف

AR RISĀLAT FĪ AT TAŞAWWŪF.

A rare treatise, in which certain points of Sūfism are discussed, but which deals chiefly with the virtues of *Shaikh Khālid Ash-Sharazūrī* (d. A.H. 1231=A.D. 1816; see *Aṣfā al Mawārid*, Hand-list, No. 2441), a famous Sūfi, specially known as an opponent of Wahhābi doctrines (see *Lib. Cat.*, vol. x, No. 585). The present treatise was composed by a disciple of the said *Shaikh*, and was sent to him while he was in Bağdād.

Author: 'Uṣmān bin Sanād Al-Baṣrī, a disciple of the above-mentioned *Shaikh Khālid* and the author of *Aṣfā al Mawārid*, mentioned above. He died in A.H. 1250=A.D. 1834. See *Iktifā al Qunū'*, p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning :—

الحمد لله الذي شرح للعارفين صدرة الخ *

Written in fair *Naskh*. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا وشيخنا الشيخ عثمان بن سند البصري
وأرسلها إلى الشيخ خالد في مصريسة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

fol. 27; lines 13; size 8×5 ; $6\frac{1}{2} \times 4$.

الرسالة في تعریب مکاتبات الامام الربانی

AR RISĀLAT U FĪ TA'RĪB AL MAKĀ-TABĀT AL IMĀM AR RABBĀNĪ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in *Maktubāt* of *Mujaddid Alf Sānī* (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعریب مکاتبات الامام الربانی لمحمد صالح افندی tells us that he was one *Muhammad Shālih Afandi*, a *Turki* scholar. Another note in the *Turki* language tells us that the translator was a *Turki* scholar of the 13th century A.H.

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَسَلَامٌ عَلَى عِبَادَةِ الَّذِينَ أَعْطَيْتُ سَلَامًا قُوَّلًا
مَنْ رَبِّ رَحِيمٍ كِتَابٌ مَرْقُومٌ يَشَهِّدُ بِهَا الْمُقْرِبُونَ إلَيْهِ *

We are not acquainted with any other copy of the present translation.

Written in *Nasta'liq*. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN SŪFISM AND ASCETICISM.

No. 955.

fol. 30 ; lines 17 ; size $6\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

المجموعة في التصوف

AL MAJMŪ'AH FI AT TAŞAWWUF.

The present Majmū'ah contains two treatises on Sūfism by the same author, viz., Muhiaddin Muhammad bin 'Ali, commonly called Ibn Al 'Arabi (معي الدين محمد بن على ابن العربي) (d. A.H. 638=A.D. 1240; see No. 865 above).

I. foll. 1-21. كتاب الكلمة معاً لأبد المورى منه لـ Kitāb Al Kunnah Mimma Lād Budda Lil Muridi Minhu. A treatise dealing with the duties of novices, divided into five Bāb, the last of which is subdivided into five Faṣl. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus: تم الكتاب و الحمد لله حق حمدة بمدينة موصـل سنة احادي و سـنة tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy:—

هذا آخر ما وجدته بخط المصحف الشیخ الامام المحقق معي الدين
محمد بن على ابن العربي غفر الله له فرخ من كتابه الفقیر الى
الله تعالى ابوبکر بن اسحاق بن ابراهیم الزاهدی شهر جمادی الاولی
سنة ثمان و سبعین و سبعماضی *

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلی الله على سیدنا
محمد و آله و سلم سألت ایها المرید المسترشد عن کنه مـا لا بدـک منه
فاجـبـک فـی هـذـه الـرـاقـعـ عـلـی مـا سـأـلـت *

For other copies of the work see India Office, No. 660; Goth., No. 914; Cairo, vol. ii, p. 144; Berlin, loc. cit.

Written in fair Naskh. Dated A.H. 778.

• ابو بکر بن اسحق بن ابراهیم الراغدی :

II. foll. 23-30. نسیة الغرفة و شروطها. *Nisbat Al Khirqa Wa Shurātuhā*. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خربة). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ān and Ḥadīṣ. At the end, the author enumerates the Shaikhs from whom he himself received garments.

Beginning :—

الحمد لله الذي خلع على عباده اهل العذابة باسمه الحسني الخ *

For other copies of the work see India Office, No. 657/3; Berlin, No. 2981/2.

Abū Bakr Ishāq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskh. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 6$.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains six treatises on Sūfism (together with quotations from the sayings of certain Sūfis), composed by the same Muhiaddin Ibn al 'Arabī, معنی الدين ابن العربي, see No. 955 above. All these treatises were transcribed by مهدی الرحمن بن خواجة محمود in the following months, viz., Rabi' II, Jumādā I, Jumādā II and Rajab, of the year A.H. 1017.

I. foll. 1-6. كتاب الفناء في المشاهدات *Kitāb Al Finā' Fi Al Mu-shāhadāt*. A treatise expounding the mystical stage known as (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Sūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadīṣ from Ṣaḥīḥ Buḥkārī (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction :—

كذا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه و سام جرایین من العلم فاما الواحد فبنته نیکم
و اما الخر فلو بنته قطع منی هذا البلعوم الخ *

The author on fol. 5^b, in connection with a certain theory, says that it will be discussed again in *Futūhāt al Makkīyah* (سترة ذکرها فی الفتوحات الائمه المکیه), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning:—

قال المنشي لهذا الكتاب رضى الله عنه الحمد لله الذي قدر
و قضى و حكم و امضى و رضى و ارضى و تقدس عظمة و جلال و نزرة
ان يكون جوهرها و عرضا وهذا الفن من الكشف و العلم يجحب
سترة عن اکثر الخلق بما فيه من العلو فخورة بعيد و التلف فيه قریب الخ *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br. Mus., No. 886/17.

In all these copies the word *Mushāhadā*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushāhadāt*).

Written in Naskh. Dated 7th Jumādā I, A.H. 1017.

II. foll. 6^b-10^a. مفتاح الغیب Miftāh Al Ḡāib. A treatise relating to the subject of علم الغیب or mystical knowledge of God.

Beginning:—

الحمد لله المتقى بعلم المفاتيح الارل المفعم ببها سبحانه من كونه
مذکوما في الازل الغایع بما مغایق الغیوب الخ *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886/22.

In our copy, the first word of the title occurs in the form of the singular; but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumādā I, A.H. 1017.

III. foll. 10^b-16^a. مقام الغریب Muqām Al Qurbah. A treatise dealing with the definition of مقام الغریب a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitāb al Khalwat* (see No. 885 above), thus: كما ذکرنا في كتاب الخلوات.

Beginning:—

الحمد لله الذي يختص من شاء من عباده بخاصص علوم

* الالهام الخ

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15-21, 45.

Written in fair Naskh. Dated 16th Jumâdâ, A.H. 1017.

Foll. 16^b-18^a. Contains quotations from the sayings of the following famous Sufis: Abu'l Hasan Kharqâni; Dûn Nûn Miṣrî; Sahl bin 'Abdallâh.

IV. foll. 18^b-24^a. مراتب علوم الوهب Marâtib U 'Ulûm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيه رضي الله الحمد لله منقح الفهوم و فاتح مغالق العلوم

من السر المكتوم المنزل من المقام القديم الى حضرة التعليم الخ *

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabi' II, A.H. 1017.

V. foll. 24^b-29. نسخة الخلق Nuskhât Al Khalq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معلم الملك الخ *

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumâdâ I, A.H. 1017.

VI. Foll. 30-57. كتاب الاسفار في نتائج الاصفار Kitâb al Isfâr Fi Natâ'ij Al Asfâr. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله الكائن في العما الموصوف بالاستواء الخ *

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

foll. 8; lines 23; size $7\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

المجموعه

AL MAJMŪ'AH.

The present *Majmū'ah* contains three treatises on *Ṣūfism*, written in good *Naskh*. Not dated; apparently 11th century A.H.

I. foll. 1-2^b. *Zhd At Ṭālibin*. A treatise expounding the following five points:—

(i) مخالفة نفس ذكر (recital of prayers). (ii) (resistance to the evil side of man's nature). (iii) ترک دنيا (renunciation of the world). (iv) ترک (reliance on God). (v) رضا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue; but the following note on the first folio, which runs thus: للشيخ علي بن حام الدين العثني tells us that the treatise is by 'Ali bin Husāmmaddin al Muttaqī (*d. A.H. 975=A.D. 1665*; see Lib. Cat., vol. v, part ii, No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
اجمعين نصل في الذكر ينبغي لطالب ان يذكر الله تعالى دائمًا
و خفية الخ *

II. foll. 2^b-5^b. *Asrār Al 'Ārifin*. A treatise expounding the mysteries underlying certain principles of *Ṣūfism*, and enumerating the duties of novices, divided into 29 short *Fasl*. The treatise and its author, Husāmmaddin, are mentioned in *HĀJ. Khal.*, vol. i, p. 281, thus: اسرار العارفين و سير الطالبين للشيخ حام الدين. This statement is supported by a note on the first folio of our copy, which runs thus: مهذا ايضاً علي بن حام الدين، and which tells us that this is also the work of 'Ali bin Husāmmaddin, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد
المرسلين و على آله واصحابه الطالبين اما بعد فان رفع الفقر قد خربت

و ديناره قد و هفت قررت ان اكتب كتابا في علم السالكين و الفقراء
العارفين و سميتها اسرار العارفين و سير الطالبين الخ *

III. foll. 5-8. *Ar Risalat Fi Al Faqr.* A treatise dealing with the mystical stage known as *Faqr* (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present *Mukhtasar* comprises the sayings of *Shihabuddin As Suhrawardi* (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned *Shihabuddin As Suhrawardi*. شهاب الدين السهروردي

Beginning:—

الحمد لله الذي يعلم ميكائيل البحار سأله بعض الأصدقاء و فقدم
الله تعالى من شرح الفقر الخ *

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه هذا الكلام مختصر مفيد في
 مدح الفقر من مقالة الشيخ العارف شهاب الملة و الدين
 السهروردي الخ *

Only one other copy of the treatise is known to us, viz., Berlin,
loc. cit.

No. 958.

foll. 64; lines 24; size $7\frac{1}{2} \times 5$; 6×3 .

المجموع

AL MAJMÚ'AH.

The present *Majmū'ah* contains two treatises on *Süfism* by the same author.

I. foll. 1-5. *At Talwihât As Şüfiyyah.* A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten *Talwih*. One, *Muhammad Bâqir*, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (١٢١٥ م خط مصنف), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: شفی بن جوهر الجمنجہانی
Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhāni (i.e., a resident of Jhanjhān, a small town in Upper India).

Beginning:—

الحمد لله الذي قام بوحدانية ذاته وظاهر بتعذر صفاته و بعد
فيقول العبد الضعيف شفی بن جوهر الجمنجہانی الشريف هذه
الوارق المسماة بالتلبيحات الصوفية الخ *

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلبيحات العشرة الكاملة حامداً لـه
تعالى و مصلياً على نبيه و رسوله محمد و آله و أصحابه اجمعين الخ *

Written in fair Naskh.

II. foll. 6-45 مدایة الصوفیة. *Hidâyat Aş Şûfiyah*. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Sûfis are quoted in the present work:—

- (i) 'Abdalmalik bin Habib (d. A.H. 238=A.D. 852; see *Mirât al Janâ'î*, fol. 153).
- (ii) Junaid Bağdâdi (d. A.H. 297=A.D. 909; see No. 910 above).
- (iii) Shibli (d. A.H. 334=A.D. 945; see No. 910 above).
- (iv) Abû Tâlib al Makki (d. A.H. 386=A.D. 996; see No. 826 above).
- (v) Abu'l Hasan Kharqînî (d. A.H. 425=A.D. 1033; see *Nafâhat*, p. 336).
- (vi) Gazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above).
- (vii) Yûsuf al Hamadâni (d. A.H. 535=A.D. 1043; see *Nafâhat*, p. 428).
- (viii) Abû Madyan (d. A.H. 590=A.D. 1193; see *Nafâhat*, p. 615).
- (ix) Muhiâdin Al 'Arabi (d. A.H. 638=A.D. 1240; see No. 865 above).

(x) Qûnawi (*d. A.H. 673=A.D. 1274*; see No. 873 above).

(xi) 'Alâaddawlah as Sammâni (*d. A.H. 736=A.D. 1337*; see No. 905 above).

Beginning:—

الحمد لله الذي وهب السرار لرب المشاهدات والبصائر أما
بعد فيقول العبد الصغيف مولى بن جوهر الجمنجاني الشريف
هذه رسالة نورية مسمى بالهدایة الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

fol. 134; lines 22; size 10×7; 9×6½.

المجموع

AL MAJMŪ'AH.

The present Majmū'ah contains (together with quotations from various works) seven treatises; of which the first six are on Sūfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing, Muhammâd bin Ahmad Zuhrân, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61^b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmū'ah, viz., *Mushkil al Ihyâ'* by Gazzâli (*d. A.H. 505=A.D. 1111*):—

وقد مر هذا في كلام من نقل عن العلماء عقب رسالة الإمام على
مشكل الاحياء وهي اول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin, No. 1714) is, however, wanting in our copy of the present Majmū'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muhammâd bin Ahmad Zuhrân has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in them works. The

contents of the present *Majmū'ah* were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكية في خلوة الصوفية *Ar Risālat Al Makkīyah Fi Al Khalwat Aṣ-ṣūfiyah*. A copy of a treatise believed to be unique. *Hāj. Khal.*, vol. iii, p. 445, mentions the work thus: الرسالة المكية للشيخ الأعلم قطب الدين عبد الله بن محمد بن أبين الصوفي

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bāb* :—

(i) fol. 3^a. باب فان قبل كيف الطريق الى الله تعالى *

(ii) foll. 3^b-4^a. باب هذا العلم الذي به يصح معارفه *

(iii) foll. 4^b-5^a. باب علوم الشرعية اصول وفروع *

(iv) foll. 5^a-6^a. باب ابداً للمريد من شيخ كامل يقدى به *

(v) foll. 6^b-8^a. باب اذا صدق اراده الطالب وشقده شوقه الى سلوك *

الطريق *

باب تصحيم البداية على ما يخصها استاذ الطريقة ابو القاسم الجيني *

(vi) fol. 8^a. باب الشرط الاول دوام الوضوء *

باب الشرط الثاني دوام الصوم وتقليل الغذاء عند *

الافطار *

باب الشرط الثالث دوام السكرت الاعن ذكر الله *

باب الشرط الرابع دوام الخلوة *

باب الشرط الخامس دوام ذكر الله تعالى باللسان *

مع حضور القلب *

باب الشرط السادس دوام نفسي الخواطرو *

باب الشرط السابع دوام ربط القلب بالشيخ من *

جية الارادة الناتمة *

باب الشرط الثامن دوام ترك الاعتراف على *

الله تعالى *

باب على السالك ملازمة انواع العبادات في جميع (xv) foll. 31^b-32^a.

• احواله *

باب في ذكر أداتهم في معاوراتهم * (xvi) fol. 32^a.

باب في مراعات ما يجب رعايته * (xvii) fol. 33^a.

باب إن الله تعالى بعث النبي صلى الله عليه وسلم ليكون داعياً للأمة * (xviii) fol. 33^b.

باب في التصور و مذهبهم * (xix) fol. 34^a.

باب في المعرفة * (xx) fol. 35^a.

باب يجب على السالك أن يعرف أصول الدين * (xxi) foll. 35^b-41^a.

باب في شير من واقعات أهل الخلوة * (xxii) foll. 41^b-45^a.

باب في شرف هذه الأمة المروحة * (xxiii) foll. 45^b-47^b.

Author: 'Abdallâh bin Muhammâd bin Ayman al-Isfâhâni di. بْن ابْن الْإِسْفَهَانِي. Hâj. Khal., *loc. cit.*, tells us nothing as to the author's period; but from the following *Catena* (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a-19^b, we learn that he was a Sûfi of the 8th century A.H., since he refers to the famous Sûfi 'Abdarrahmân Karaqi (*d. A.H. 700=A.D. 1300*; see *Mujmal Fašîhi*, fol. 200^b)* as the *Shaikh* of his own *Shaikh*, Burhân-*addîn*:-

قال علي كيف اذكر يا رسول الله قال عليه السلام غمض عينيك واسمع مني ثلث مرات ثم قلها ثلث مرات و انا اسمع فقال النبي صلى الله عليه وسلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا الله ثلث مرات و النبي يسمع ثم لقن على رضي الله الحسن البصري و هو لقن حبيب العجمي و هو لقن داود الطائي و هو لقن معروف الكرخي و هو لقن السري السقطي و هو لقن الجنيد و من جنيد الى على الورود باري و منه الى ابي علي الكاتب و منه الى ابي عثمان المغربي و منه الى ابي القاسم الكوركاني و منه الى ابي بكر النساج و منه الى احمد الغزالى و منه الى ابي النجيب السهروردي و منه الى عمر بن ياسرو منه الى نجم الدين الكبير و منه الى على الله و منه الى احمد الكوركاني و منه الى عبد

* He was born in A.H. 630, according to Jâmi, in his famous work, *Nafahât*, p. 503. Jâmi omits the date of his death, however.

الرحمن الكسرقي و منه الى برهان الدين و منه الى الغفير مؤلف
هذا التأليف *

Beginning :—

الحمد لله العظيم شأنه القوي سلطانه اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدركته بعدينه دمشق وزدت
فيه فوائد الخ *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus :—

تمت الرسالة المكية بعون رب البرية سبع عشر المحرم من شهر سنة
اثنين و تسعين *

The title and the author's name are given in a note on the title-page, which runs thus :—

الرسالة المكية في الخلوة الصوفية تصنيف الشیخ الامام العلامہ
قطب الملة والدين عبد الله بن محمد بن ایمن الاصفیدی *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end :—

بلغ مقابله على حسب الطاقة على النسخة المنشورة عنها الخ *

The above note is followed by an autograph note of Muhammad Zuhrān, thus :—

طالعت هذه الرسالة ب تمامها كتبه مالکه الغیر الى رب
الرحمن محمد بن احمد بن زهراں الا جهوري الشافعی الا زهري الا شعري *

Muhammad Zuhrān, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from

عند الله قدر على اربعة اقسام (عند الله قدر to verbatim from fol. 144 of a work, No. 825 above, by Abū Naṣr as Sattrāj, as if they were his own.

II. Foll. 48-89. A copy of a treatise on Sūfism, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48-88^a contain anecdotes and an account of the virtues of Sūfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Sūfi or pious man is not known, the anecdotes begin thus: عابد مجهول. Foll. 88^b-89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عبد اسود قال ابن المبارك قدمت مكة فاذا الناس قطعوا من المطر وهم يستسقون في المسجد الحرام الخ *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسلة السماع لم يزل يلتجئون بها قديما و حديثا و كل احد من الناس يتكلم في ذلك على حسب معتقده واشك ان الاعتقاد انما ينشأ من ملائكة ما يلقاه الخ *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Timūr (A.H. 771-807=A.D. 1369-1405), is known to us from the following passage on fol. 88^a, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Timūr (viz., in A.H. 803; see *Mujmal Faṣīḥi*, fol. 236^a):—

و انا اذكر حال شخصين من اصحابي كانت اقامتهما احد يهعا في بلاد عجلون ... والآخر كان مقينا ببيت المقدس و اما المقيم بقرية عجلون بعث ولده الى دمشق ليشغل علي في العلم و كان ذلك قبل مجيئ نورنگ *

III. foll. 90-91. الرسالة في الطرق Ar Risālat Fi Aṭ-Turuq. The above title is borrowed from Berlin, No. 3272; but in the following note on our copy, the work is entitled: *Kitāb Fi Bayān Aqrab aṭ-Turuq* :—

كتاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين
الكبيرى من تصنيفه وهو درقتان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المجاهدات (ii) طريق ارباب المعاملات (iii) طريق ارباب السائرين and the following ten principles comprised in (iii) : (i) توبه (repentance), (ii) الرغد في الدنيا (renunciation of the world), (iii) تغافل (contentment), (iv) عزالة (retirement from reliance on God), (v) الترجمة (constant recitation of prayers), (vii) ملازمۃ الذکر (constant recitation of prayers), (viii) الصبر (patience), (ix) الى الله بالكلية (rapt devotion to God), (x) رضا (cheerful acceptance of God's decrees).

Author: Abū'l Jannāb Aḥmad bin 'Umar bin Muḥammad bin 'Abdallāh Al Khayūqi Aṣ-Šūfi بْن عَمَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَيْوْقِي الْشُّفِّي, commonly called Najmāddīn al Kubrā نجم الدين الكبيرى, a well-known Sūfi of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammār bin Yāsir, (ii) Ruzbahān Miṣrī, (iii) Ismā'il Qaṣrī. See, for all these three Sūfis, Nafahāt, pp. 479-80.

Our author also attended the sittings of Abū An Najib as Suhrawardi (see No. 855 above), who granted him a Khirqa (garment); see Mir'āt al Asrār, fol. 283. He was killed in Khawārazm in A.H. 618=A.D. 1221, the year in which the Tartars captured Khawārazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabib as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'āt al Janān, fol. 385^b; Nafahāt, pp. 481-87; Mujmal Fasihi, fol. 177; Mir'āt al Asrār, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله اولا وآخر وصلوة وسلام على النبي محمد باطننا
و ظاهرا قال الشيخ الامام العامل قدرة المحققين نجم الدين ابو الجناب
احمد بن عمر بن محمد بن عبد الله الخيوقي الصوفي المعروف نجم الدين
الكبيرى فدس الله سرة الطريق الى الله تعالى بعدد انفاس الخلائق
لان الطريق مع كثرة عدده ممحصورة في ثلاثة انواع اولها طريق ارباب المعاملات
و ثانها طريق ارباب المجاهدات ... و ثالثها طريق السائرين الى الله تعالى
... وهو ممحصورة في عشرة اصول الخ *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97^a. سراج القلوب Sirāj Al Qulūb. A work dealing, in 41 *Bāb*, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalil Aḥmad bin Muḥammad bin 'Abdalmalik al-'

ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريري. The author and the present treatise are mentioned in Hāj. Khal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abū 'Ali ad Daqqāq (*d. A.H. 405=A.D. 1012*), and that the above-mentioned Muḥammad Zuhrān, in his note on fol. 96^a, tells us that certain mystical views of our author were accepted by Muhiaddin al 'Arabi (*d. A.H. 638=A.D. 1240*; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ملخص دعم قال ابو الخليل احمد بن محمد بن عبد الملك الاشعري التبريري رحمة الله التعمس مني بعض اخوانى ان احمل كتاب مشتملا على ذكر مقامات العوام والخواص اخص الخواص وسميت سراج القلوب ... الباب الاول التوبة ... توبة العوام من الذنوب والسيئات وتنية الخواص من الزلل والغفلات وتنية اخص الخواص من رؤية الحسفات والاتفاقات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114^a. A work expounding, from the mystical stand-point, the meaning of *لَا إِلَهَ إِلَّا الله* (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الحصن الحصين لغزالى احمد بن محمد و هو سبع عشرة و رقة tells us that the present work is Al Ḥiṣn, al Ḥaṣn, by Aḥmad al Ḡazālī. No work with this title, however, is included in the list of the compositions of Aḥmad al Ḡazālī; see Brock., vol. i, p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (*d. A.H. 833=A.D. 1429*); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is *تجزید کلمة التوحید* *Tajrid u Kalimat at Tawhid*. This is a work by *Ahmad al Gazzali*; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: *Ahmad bin Muhammad bin Muhammad al Gazzali*, احمد بن محمد الغزالی, a famous *Sufi* of the 6th century A.H., and the *Shaikh* of *Abū an Najib Subrawardi* (see No. 855 above). He was the younger brother of the still more famous *Sufi* *Muhammad al Gazzali* (see No. 833 above). Both brothers, in the beginning, studied in the *Madrasah* of *Tūs* under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of *Abū Bakr An Nassāj*. He died in *Qazwin* in A.H. 520= A.D. 1126; see *İştihiyār ar Rafiq*, fol. 27^b; *İsnawi*, fol. 345; *Brock.*, *loc. cit.*, where seven works of the author are enumerated.

Beginning:—

الحمد لله رب العالمين قال الشیع الامام جمال الاسلام احمد بن محمد بن محمد الغزالی رضی الله في الحديث الصعیح عن سید البشر محمد المصطفی قال خبرا عن الله تعالى لا اله الا الله حصني فمن دخل حصني امن من عذابي انع *

For other copies of the work see Berlin Nos. 2394-2405; Cairo vol. ii, p. 80; India Office, No. 694/5.

Written in *Nas̄kh*. Dated A.H. 903.

Foll. 114^b-115^a. Contain anecdotes of *Muhammad al Gazzali* (see No. 833 above).

Foll. 115^b-118. Contain a portion of *Munqidh Min Az Zalāl* of *Gazzali* (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجۃ الاسلام في كتابه المنقاد من الظلال انع *

Foll. 118-122^a. Contain a portion of the biographical account of *Gazzali* (see No. 833 above) contained in *At Tabaqāt Al 'Aliyah Fi Manaqib Ash Shāfi'iyyah*, a rare biographical work on *Shāfi'i* scholars by *Muhammad bin Hasan*.

The portion quoted opens thus:—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات
العلية في مناقب الشافعية منهم الامام حجة الاسلام محمد بن محمد
الغزالى القائم على راس الخمسة المائة *

Foll. 122^b–125. Contain a chapter quoted from Amāli of Muhammad bin Muḥammad bin Zād al-Baġdādī, a traditionist of the 5th century A.H.

The quotation opens thus:—

فصل المؤمن من امثالى السيد الامام ابى العالى محمد بن محمد
بن زيد الحسينى البغدادى رحمة الله متحذف الاسانيد المغ

VI. foll. 125–128. A treatise, containing 40 Ḥadīṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as Ḥaqā'iq al-Faqar. A note on the first folio, which runs thus: كتاب في زيق الفقر و هو اربعون حديثاً في اربع ورقات لم يذكره مؤلفه treatise is a work entitled *Kitāb fi Ziq al-Faqr* by some unknown author.

A treatise having a different title, viz., *Ar Rasālat Fi Faḍl Al-Faqr Wa Al-Fuqarā'i* by Aḥmad al-Ġazzālī (see No. 959/5 above), which contains 40 Ḥadīṣ on the subject of Faqr and Fuqarā'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise; but the agreement in subject-matter, the fact that the first and the last Ḥadīṣ are the same in both, and that the same statement regarding the *Khirqa*, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al-Ġazzālī احمد بن محمد الغزالى is the author.

The first Ḥadīṣ, with Isnād, runs thus:—

قال الشيخ احمد بن حسن بن حسين سمعت من شيخي الصال
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركاته اربعين حديثا
في حق الفقراء على ترتيب مشائخه الحديث الاول عن ابى
هيربطة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم انى
بعدت لاخراب اهلينا ما بعثت لعمارتها *

The last Hadîq runs as follows:—

الحاديـت الـربـعـون عـن أـبـي الدـرـدـاء قـال قـال رـسـول اللـه صـلـى اللـه عـلـيـه وـسـلـمـ حـمـة الـفـقـير عـنـد اللـه خـيـر مـن السـبـع الـأـرـفـيـن وـجـبـالـهـ وـمـاـفـيـهـ *

Our treatise begins thus:—

الـحـمـد لـلـه الـذـي خـلـق الـأـنـسـان وـأـطـلـق الـلـسـان بـالـذـكـر *

The Berlin copy begins as follows:—

الـحـمـد لـلـه يـقـول الـعـبـد الـفـقـير الـرـاجـي رـحـمـة الـجـلـيل اـحـمـد بـن مـحـمـد الطـوـسي تـابـ اللـه عـلـيـه الـغـمـ *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة العراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Ali, the 4th Caliph, and was subsequently presented to others down to Sûfi Junaid Bağdâdi (d. A.H. 297 = A.D. 910):—

عـن رـسـول اللـه صـلـى اللـه عـلـيـه وـسـلـمـ أـنـه لـمـ قـال لـسـرـى بـي وـفـرـغـتـ منـ المـخـاطـبـةـ أـخـذـ جـبـرـيلـ بـيـدـيـ وـأـدـخـلـنـيـ الـجـنـةـ وـأـنـيـ بـيـ عـلـىـ قـصـرـ منـ بـاـقـونـةـ حـمـراـهـ فـقـتـقـ الـقـصـرـ وـأـخـرـجـ لـيـ مـنـهـ زـيـقـ الـفـقـرـ فـلـبـسـهـ وـقـالـ لـيـ يـاـ مـحـمـدـ وـهـذـاـ زـيـقـ الـفـقـرـ وـأـنـ اللـهـ تـعـالـىـ اـمـرـلـيـ أـنـ الـبـسـهـ فـلـأـتـوـدـعـ الـلـمـ بـسـتـحـقـقـةـ فـلـبـسـهـ النـبـيـ صـلـى اللـهـ عـلـيـهـ وـسـلـمـ وـجـالـ بـيـ فـيـ الـجـنـةـ وـقـالـ الـفـقـرـ نـخـرـيـ وـفـخـرـ اـمـتـيـ مـنـ بـعـدـىـ إـلـىـ يـوـمـ الـقـيـمـةـ ثـلـاثـ مـرـاتـ فـالـبـسـهـ النـبـيـ صـلـى اللـهـ عـلـيـهـ وـسـلـمـ لـعـلـىـ رـضـىـ اللـهـ عـنـهـ وـالـبـسـهـ عـلـىـ لـرـجـلـيـنـ اـحـدـيـمـاـ لـوـلـدـةـ الـحـسـنـ وـالـثـانـيـ لـحـسـنـ الـبـصـرـيـ وـالـبـسـهـ الـحـسـنـ الـبـصـرـيـ الـعـبـيـبـ الـعـجـمـيـ وـالـبـسـهـ الـعـبـيـبـ الـعـجـمـيـ لـدـاءـدـ الـطـائـيـ وـالـبـسـهـ الـدـاءـدـ الـطـائـيـ الـعـرـوـفـ الـكـرـخـيـ وـالـبـسـهـ الـمـعـرـفـ الـكـرـخـيـ لـسـرـىـ السـقـطـىـ وـالـبـسـهـ السـرـىـ السـقـطـىـ لـأـبـيـ الـقـلـمـ الـجـنـيدـ الـغـمـ *

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawâhir Al Qur'ân* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll. 130^a-130^b contain 29 couplets, preceded by a note which runs thus: هذه الآيات من كلام الأعلم حجّة الإسلام أبي حامد محمد بن محمد الغزالى أهلها على شخص من أصحابه في علم النوم certain friend of *Gazzâlî* (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:—

قل لأخواني رأوني ميتا فبكوني ورثني حزنا
ام على الغائب ملئكم حزنا ام على العاجز معكم هبنا

VII. foll. 131-132. *Al Mawlad Ash Sharif*. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz., Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milâd*, which is chiefly performed on the 12th *Rabi' I*, the birthday of the Prophet.

Beginning:—

الحمد لله الذي ماله مثيل يغاظره ولا وزير يشاوره الخ *

Fol. 133 contains a quotation from an unknown work.

THE END.



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